

The Payton Lectures

"Mission in an East Asian Context"



DR. SAMUEL HUGH MOFFETT

9:40 a.m.

April 13 through 16, 1971

Payton Hall

Fuller Theological Seminary

135 North Oakland Avenue

Pasadena, California

The Payton Lectures

"Mission in an East Asian Context"

TUESDAY, APRIL 13 *Forgotten Ways
of Expansion: The Historical Context*

WEDNESDAY, APRIL 14 *Undercurrents of
Popular Belief: The Religious Context*

THURSDAY, APRIL 15 *Focus on Korea*

FRIDAY, APRIL 16 *Mission in
the 1970s: The Wider Context*

SAMUEL H. MOFFETT

DR. SAMUEL H. MOFFETT is dean of the graduate school and professor of historical theology at Presbyterian Theological Seminary in Seoul, Korea. He serves as a member of the board of directors of Yonsei University and of Soongsil College in Seoul, as well as a member of the board of councillors of the Royal Asiatic Society, Korea Branch.

Born in Korea of pioneer missionaries, Dr. Moffett received his undergraduate degree from Wheaton College, the Th.B. in New Testament from Princeton Theological Seminary, and the Ph.D. in church history from Yale University.

Dr. Moffett served parishes on the East Coast for several years. In 1947 he was sent to China by the former Board of Foreign Missions of the Presbyterian Church, U.S.A., first in Nationalist China then in Communist China, until his arrest and expulsion in 1951. Since 1955 he has been serving in Korea. He also has been a visiting lecturer at Princeton Seminary, Cambridge University, and Columbia University.

Dr. Moffett is the author of *Where'er the Sun*, *The Christians of Korea*, *Joy for an Anxious Age*, and *The Biblical Background of Evangelism*.

Previous Lectures

- William Childs Robinson, 1949
Christ—The Bread of Life
- Clarence Noble Macartney, 1950
A Bow at a Venture
- Gordon Haddon Clark, 1951
A Christian View of Men and Things
- Oswald T. Allis, 1952
Old Testament Introduction
- Eugene A. Nida, 1953
Anthropology and Missions
- John Murray, 1955
Studies in Biblical Ethics
- W. Harry Jellema, 1958
Faith and Reason in Philosophy
- Roger Robert Nicole, 1959
*Turning Points in the History
of Definite Atonement*
- John R. W. Stott, 1961
The Preacher's Portrait
- Ned B. Stonehouse, 1962
The Synoptic Gospels
- Carl F. H. Henry, 1963
Aspects of Christian Social Ethics
- James I. Packer, 1965
The Problem of Universalism Today
- F. F. Bruce, 1968
The Relation of the Old Testament to the New
- Kenneth M. Hamilton, 1970
*Words and the Word; A Study in Myth,
History and Revelation*
-

Fuller Theological Seminary instituted the Payton Lectures in 1948, providing for a series of divinity lectures by a competent scholar outside the regular faculty, in one of the following areas: the uniqueness or confirmation of the historic Christian faith, the confutation of non-Christian or sub-Christian views, or the formulation of biblical doctrines. The Lectures are named for Dr. and Mrs. John E. Payton, parents of the late Mrs. Charles E. Fuller, wife of the founder of the Seminary.

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Graduate Schools of
THEOLOGY
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WORLD MISSION



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The First Presbyterian Church

BRIDGEPORT, CONNECTICUT

"FRIEND, you enter this Church not as a stranger, but as a guest of God. He is your Heavenly Father. Come, then, with joy in your heart and thanks on your lips into His Presence, offering Him your love and service. Be grateful to the strong and loyal men who, in the name of Jesus Christ, builded this place of worship, and to all who have beautified it and hallowed it with their prayers and praises. Beseech His blessing on those who love this home of faith as the inspiration of their labor, rejoicing in the power of the Holy Spirit, and may that blessing rest on you, both on your going out and your coming in."

(From a 12th Century Church in England)

ALEXANDER ALISON, Jr., D.D.

Minister



SERVICE OF ORDINATION

SUNDAY, SEPTEMBER 19, 1943, 11:00 O'CLOCK

*By The Presbytery Of Connecticut Valley
Setting Apart To The Gospel Ministry*

SAMUEL HUGH MOFFETT, TH.B.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

PRELUDE—Third Choral *Francé*

PROCESSIONAL—People Rising and Joining

HYMN 333—"The Church's One Foundation" *Aurelia*

- | | |
|--|--|
| 1 The Church's One Foundation
Is Jesus Christ her Lord;
She is his new creation
By water and the word:
From Heaven he came and sought her
To be his holy bride;
With his own blood he bought her,
And for her life he died. | One holy name she blesses,
Partakes one holy food,
And to one hope she presses,
With every grace endued. |
| 2 Elect from every nation,
Yet one o'er all the earth,
Her charter of salvation
One Lord, one faith, one birth; | 4 Yet she on earth hath union
With God the three in one,
And mystic sweet communion
With those whose rest is won:
O happy ones and holy!
Lord, give us grace that we,
Like them, the meek and lowly,
On high may dwell with thee. |

CALL TO WORSHIP, INVOCATION, LORD'S PRAYER

APOSTLES' CREED—In unison, the people standing

DOXOLOGY

ANTHEM—"Built On A Rock"

SCRIPTURE LESSON—2 Timothy 2:1-15
Rev. Frank A. Hosmer, D.D.

PRAYER

HYMN 371—"Lead On O King Eternal" *Lancashire*

THE NATIONAL ANTHEM

ANNOUNCEMENTS AND OFFERTORY

OFFERTORY ANTHEM—"Harken Unto Me" *Stevenson*

BARATONE SOLO—"The Lord Is My Light" *Allisen*

SERMON—President John A. Mackay, D.D. Litt.D.

THE SERVICE OF ORDINATION—Dr. Alison

THE CONSTITUTIONAL QUESTIONS

PRAYER OF ORDINATION WITH LAYING ON OF HANDS OF PRESBYTERY
THE RIGHT HAND OF FELLOWSHIP

THE SOLEMN CHARGE—Rev. James M. Moffett, S.T.B.

HYMN 204—"Spirit Of God Descend" *Morecambe*

BENEDICTION—Rev. Samuel Hugh Moffett

It is customary and fitting for the people to come forward and greet the newly ordained minister. Rev. and Mrs. Moffett will be glad to meet friends at the front of the pulpit.

We welcome today the Rev. Dr. John A. Mackay, distinguished President of the Princeton Theological Seminary, the Rev. James M. Moffett, pastor of the Presbyterian Church at Succasunna, New Jersey, and the Rev. Dr. Frank A. Hosmer, pastor of the Benedict Memorial Presbyterian Church, New Haven, Connecticut.

The flowers today are given by Dr. Alison in salute to Mr. Moffett as he enters The Gospel Ministry, and in honor also of the many ministers given of God through the Moffett and Alison families, as follows: Rev. Samuel A. Moffett, D.D., Rev. James M. Moffett, S.T.B., Rev. Charles H. Moffett, Th.B., Rev. Thomas C. Moffett, D.D., Rev. Azel H. Fish, D.D., Rev. Alexander Alison, D.D., Rev. John Alison, D.D., Rev. Valentine S. Alison, Th.B., Rev. Harry W. Pedicord, Th.B.

COMING EVENTS

- Sept. 23. Reunion Supper of the former Sunday Evening Fellowship Group at the home of Mr. and Mrs. James Lindstrom, 43 Fremont Street, at 6 p.m.
- Sept. 26. Rally Day. Find and Fetch Others.
- Oct. 3. World-Wide Communion, when by mutual appointment, around the globe, Evangelical Christians will celebrate the Lord's Supper.
- Oct. 5. Connecticut Valley Presbytery and Presbyterian Society meet as guests of our church.
- Oct. 10, 17, and 24. Observance by American Presbyterians of the 300th Anniversary of the Westminster Assembly of Divines, meeting in Westminster Hall, London, to prepare a Scriptural form of faith and worship, known historically as the Westminster Standards and including the Confession of Faith and the Shorter Catechism.
- Oct. 10. "The Faith of our Reforming Fathers"—By Dr. Alison.
- Oct. 17. "The Westminster Assembly of Divines"—By Mr. Moffett.
- Oct. 24. "The Shorter Catechism"—By Dr. Alison.
- Oct. 31. 90th Anniversary of our own Bridgeport Presbyterian Church, established in October 1853.
- Nov. 4. 90th Anniversary Fellowship Dinner.

NOTES

MONDAY—Adult Choir—7:30 Chapel.

—Troop 10, Boy Scouts.

TUESDAY—Teacher's Planning Conference 7:30 p.m. in the church parlors.

WEDNESDAY—British War Relief Group meets in Church Parlors.

—Senior Girl's Choir 3 p.m.

THURSDAY—Parish Work and White Cross Work—Church Parlors.

FRIDAY—Girl Scouts—Intermediate Troop 13

—Senior Service Troop 107

Women's League Rummage Sale Saturday, October 16th, in the gym. Mrs. George Stone, Chairman. Rummage will be accepted at the church before that date. Please bring it in.

We need the correct mailing addresses of those on our Service Honor Roll—send them to the church office as soon as possible. We are also planning our Christmas Gifts for these deserving young people. Any contributions to the Christmas Gift Fund will be appreciated.

SUGGESTIONS

Visiting worshipers are requested to sign the guest book at the rear of the church after service. If there is a local address, we would be glad to have it.

"Share your rides to Church." "Group-riding" is being practiced successfully by industry. Why not by church-goers?

Many of our church-goers are absent because of Sunday war work. It would be a thoughtful thing for worshipers to take a calendar to them. Extra copies may be found on the rear table.

When writing to your Service folk, enclose the weekly church calendar as a reminder of the Home Church.

It is requested that all notices for the church calendar be in the church office each week, not later than Wednesday morning.

FEATURES OF OUR CHURCH LIFE

(For detailed information, inquire church office)

DIVINE WORSHIP, each Sunday at 11:00 o'clock.

BIBLE STUDY for all age groups, Sundays, 9:45 A.M.

NURSERY School and Kindergarten, Sundays, 11:00 A.M., where parents attending morning worship may leave children.

YOUNG PEOPLE'S FELLOWSHIP, Sabbath evenings.

WEEK-DAY RELIGIOUS SCHOOL, October to May.

SUMMER BIBLE SCHOOL, Week-Day mornings during July.

ALICE STOPPARD BIBLE CLASS, large group of women with a varied program.

PRESBYMEN'S CLASS, large group of men with a varied program.

BOY SCOUTS, Troop 10, GIRL SCOUTS, Troop 13, Senior Service Girl Scouts, Troop 107 meet weekly.

WOMEN'S LEAGUE holds weekly meetings Thursday with luncheon. Activities include Parish, White Cross, Red Cross work and Missions.

RECREATIONAL ACTIVITIES in Presbyterian Hall, varied program for Adults, young people and youth. Bowling, basket-ball, games and social meetings.

CHURCH CHOIRS, directed by Florence Haskin, hold weekly rehearsal meetings. Adults, Monday evening, 7:30, Senior Girls', Thursday afternoon, 3:00 o'clock.

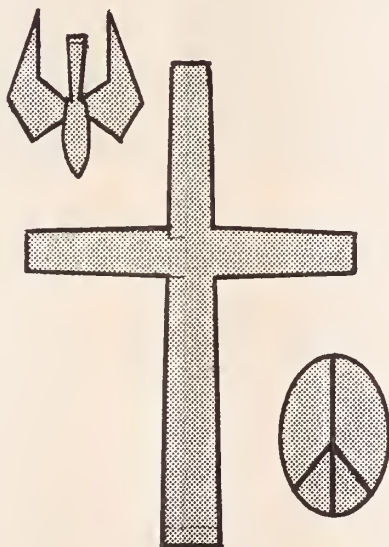
CHILDREN'S CHOIR, Tuesday afternoon, 3:45.

JUNIOR GUILD meets monthly, a large group of young women with an interesting program of activities.

CHURCH DIRECTORY

Manse and Study — 848 Myrtle Avenue.....	3-7788
Church Office — Entrance on Myrtle Avenue.....	3-3986
Director of Religious Education.....	Mary Evelyn White
Organist and Choir Director.....	Florence Haskin
Office Secretary.....	Myrtle Carolyn Rehnberg
Rep. U. S. Navy.....	Chaplain S. W. Salisbury
Home Missionary, Laramie, Wyoming.....	Rev. DeForest Shotwell
Foreign Missionary, Chefoo, China.....	Herman Bryan, M.D.
Clerk of Session.....	Joseph C. Kay
Session Treasurer.....	Peter H. Burkey
Chairman of Deacons.....	Sidney C. Parkes
Chairman, Society's Committee.....	R. L. French
Treasurer, Society's Committee.....	Curtis H. Barker, Jr.
Chairman, Trustees of Trust Funds.....	Murray H. Chapin
Superintendent, Sunday School.....	John Alison
President, Presbymen's Class.....	Clarence Lauver
Leader, Presbymen's Class.....	Dr. Alison
President, Alice Stoppard Bible Class.....	Mrs. H. B. Dome
Leader, Alice Stoppard Bible Class.....	Mrs. E. E. Dille
President, Women's League.....	Mrs. Harry D. Jenks
Directress, Missionary Department.....	Mrs. Andrew H. Kean
Directress, Parish Work Department.....	Mrs. J. Warne Phillips
President, Junior Guild.....	Miss Alice L. Wedge
President, Young People's Fellowship.....	James E. Lindstrom
Sexton, Sam Lauridsen.....	363 Carroll Avenue

THE SERVICE OF ORDINATION
OF
FREDERICK C. DOSCHER
by the PRESBYTERY OF LONG ISLAND
THE UNITED PRESBYTERIAN CHURCH IN THE U.S.A.



FRIDAY, JUNE 26, 1970
8:15 p.m.
COMMUNITY PRESBYTERIAN CHURCH
Merrick, New York

ORDER OF SERVICE

Organ Prelude: *Prelude and Fugue in A Minor* J.S. Bach

Statement of Purpose Rev. Laurence Miller

Call to Worship Rev. William J. Rumsey

* Hymn 111: *"God Our Help in Ages Past"*

..... * Prayer of Confession (*In Unison*)

God of compassion, before You we know the truth about ourselves. We have not trusted in Your presence with us, so we are fearful and feel lonely. In our weakness, we have ignored the needs of other persons. We have used our energies to protect ourselves, to bother about the past and to worry about the future. We have not lived the present moment in love with You and our neighbor. Forgive us and grant to us time and love, that we may come alive now, through Jesus Christ, Amen!

* Assurance of Pardon

Old Testament Reading Mr. Alan Erickson

* Hymn 356: *"We Are Living"*

New Testament Reading Mr. John Doscher

The Sermon Rev. James M. Moffett

The Pastoral Prayer Rev. J. Lawrence Ainsworth

The Order of Installation Rev. Laurence Miller

The Constitutional Questions

The Laying On of Hands of Presbytery

The Prayer of Ordination and Commission of Authority

The Charge to the Ordinant Rev. Donald Chichester

* Hymn 474: *"O Brother Man"*

* The Benediction Rev. Frederick C. Doscher

Postlude: *Sonata No. 3* F. Mendelssohn

* *The congregation will please stand.*

PARTICIPANTS IN THE ORDINATION SERVICE

Rev. Laurence Miller has been appointed by the Moderator of the Presbytery of Long Island to preside at this ordination. He is the minister of the First Presbyterian Church of Oceanside, New York.

Rev. William J. Rumsey, Assistant Minister-Elect of the Pleasant Hills Community Presbyterian Church, Pittsburgh, Pa.

Mr. Alan Erickson, Elder, Community Presbyterian Church, Merrick, New York.

Mr. John Doscher, Elder, Community Presbyterian Church, Merrick, New York.

Rev. James M. Moffett, Minister of the First Presbyterian Church of Oyster Bay, New York.

Rev. J. Lawrence Ainsworth, Minister of the Community Presbyterian Church of Merrick, New York.

Rev. Donald W. Chichester, Associate Minister of the Southampton Presbyterian Church, Southampton, New York.

Miss Nancy Kalback, Organist.

Mr. Doscher was graduated from Maryville College, Maryville, Tenn. in 1967 and Pittsburgh Theological Seminary in May, 1970. He is currently studying for his ThM. degree in Advanced Pastoral Studies at Pittsburgh Seminary.

He is married to the former Margaret Lee Moffett of Oyster Bay, New York. Fred and Margaret Lee now live at 401 Duffield Ave., Pittsburgh, Pa. Fred has received an invitation and begun his work as Assistant Minister at the Hebron U.P. Church in Pittsburgh.

There will be a reception following the service in the Church Hall.

Cover notes on the back.

In the Cross of Jesus Christ we find both our hope in living in love and the realization that there is love among us. The descending dove reminds us of the Hope of the spirit coming; the peace symbol, as it is the footprint of the dove, reminds us that the spirit is already here and that we need to listen to each other to hear it. Our style of life is not our own; it is that of the cross, suffering in the name of Jesus Christ.

Sept. 20, 1986

Wichita Falls Record News

Saturday Morning, September 20, 1986

9C

RELIGION

Princeton professor to present Crawford lectures

The 1986 Earle and Helen Crawford Lecture Series, an annual presentation of First Presbyterian Church, will bring distinguished lecturer and theologian Samuel Hugh Moffett of Princeton Theological Seminary.

Moffett will present a four part series of sermons titled "Signs of Hope for Missions in a Troubled World" during lectures Oct. 12 and 13 at First Presbyterian Church, 3601 Taft Blvd.

Individual sermon topics include "Opening Doors in China," "Miracles of Growth in Korea," "The Rise of the Third World Churches" and "Jesus Christ Our Hope." The sermon series will be presented at 8:30 a.m., 10:50 a.m. and 7:30 p.m. on Sunday, Oct. 12, and at 11:30 a.m.

and 7:30 p.m. on Monday, Oct. 13.

All lectures are open to the public. Nursery care is provided.

As the 16th guest lecturer in the Crawford Lecture Series, Moffett brings word of mission efforts of Christian churches throughout the world. His own experiences as missionary to China and Korea as well as his work with churches in the United States give him special insight into the work being done by missions as well as the many tasks yet to be performed.

Born in Korea to pioneer missionary Dr. Samuel Austin Moffett and Lucia Fish Moffett, Samuel Hugh Moffett graduated from Princeton Theological Seminary and Yale University.

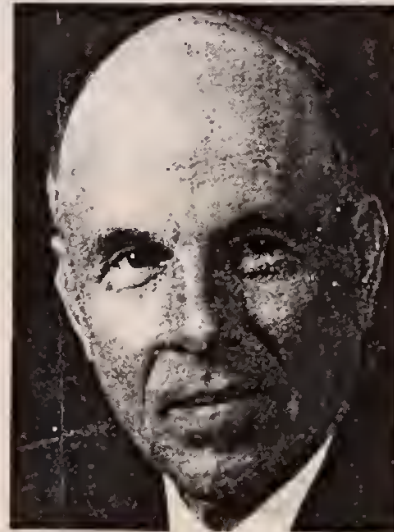
His ministry in the United

States has included extensive work with Presbyterian Churches in Connecticut. In addition, he has served in several positions on the Presbyterian Board of Foreign Missions and as the Henry Winters Luce Professor of Ecumenics and Missions at Princeton Theological Seminary in Princeton, N.J.

Outside the United States, he served as missionary to China from 1946 to 1951 and as a missionary to Korea from 1955 to 1981.

In China, he was a faculty member at Yenching University in Peking and Nanking Theological Seminary in Nanking. He was arrested and expelled from China in 1951 after the Communist takeover.

During his 26 years in Korea,



Samuel Hugh Moffett

Moffett served in numerous ca-

pacities. He was principal of Kyongan Higher Bible School and chairman of the board of Kyongan High School, associate president and professor of church history at Presbyterian Theological Seminary in Korea where he later served as dean of the graduate school. He was director of the Asian Center for Theological Studies and a board member for Yonsei University, Korean Bible Society and Christian Literature Society of Korea.

He was commission representative in Korea to the United Presbyterian Church, U.S.A., president of Royal Asiatic Society, Korean Branch, and chairman of the Theological Consultation Committee for World Alliance of Reformed Churches in Nairobi.

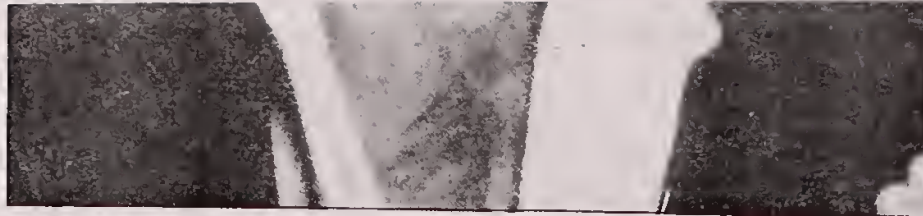
In honor of his efforts and achievements, Moffett has been named honorary president of the Presbyterian Theological Seminary of Korea at Yonsei University in Seoul and was recipient of the Order of Civil Merit, Peony Medal bestowed by the Republic of Korea. He was also honored by the U.S. Army Chaplain Corps with the Medal of Arronand Hur.

Moffett's experiences have been documented in the these published works: "Where'er The Sun," (1953); "The Christians of Korea," (1962); "Joy for an Anxious Age," (1966); "The Biblical Background of Evangelism," (1968); "Asia and Mission," (1972, in Korean) and "First Encounters: Korea (1880-1910)," (1982, co-edited by P. Underwood and J. Sibley).

Sept. 20, '86

film and television career. His first television series, "The Glen Campbell Goodtime Hour," ran for more than four years. He has starred in such films as "True Grit," "Norwood" and the made-for-television movie, "Strange Homecoming."

Until 1983, Campbell hosted the annual "Glen Campbell Los Angeles Open," one of the most prestigious



Glen Campbell will sing and play the season's final concert in the Amphitheater tonight.

The show was marked by Campbell's wizardry on the guitar, substantial vocal gifts, country-style humor and his always impeccable sense of stage presence. ... Campbell's celebrated mastery of the guitar was total. He ripped through the most technically advanced passages seemingly without effort or concentration. ... At times it seemed as though the man didn't merely play his guitar, he was his guitar."

Aug. 30
1986

The
Chautauque
Daily

Moffett is chaplain Sunday

Sunday, Aug. 31, the Rev. Dr. Samuel H. Moffett will deliver the meditation at the morning worship service, held at 10:45 in the Amphitheater. An ordained Presbyterian minister, Dr. Moffett is the Henry Winters Luce Professor of Ecumenics and Mission at Princeton Theological Seminary in New Jersey.

Born in Pyongyang, Korea, Dr. Moffett was educated at the Pyengyang Foreign School. He has earned degrees from Wheaton College, from Princeton Theological Seminary and from Yale University. He has pursued further studies at the College of Chinese Studies in Peking, at Cambridge University and at the East Asia Institute of Columbia University.

Dr. Moffett served briefly as the associate pastor to First Presbyterian Church of Bridgeport and as the director of youth work at the Presbyterian Board of Foreign Missions. Between 1947 and 1951, he served as a missionary to China, on the faculty of Yenching University in Peking and of Nanking Theological Seminary. In January of 1951, he was arrested and expelled from communist China.

Dr. Moffett continued his missionary work in the educational institutions in Korea. He was principal at the Kyongan Higher Bible School and Chairperson of the Board at Kyongan High School in Andong. At the Presbyterian Theological Seminary of Korea, in Seoul, Dr. Moffett has served

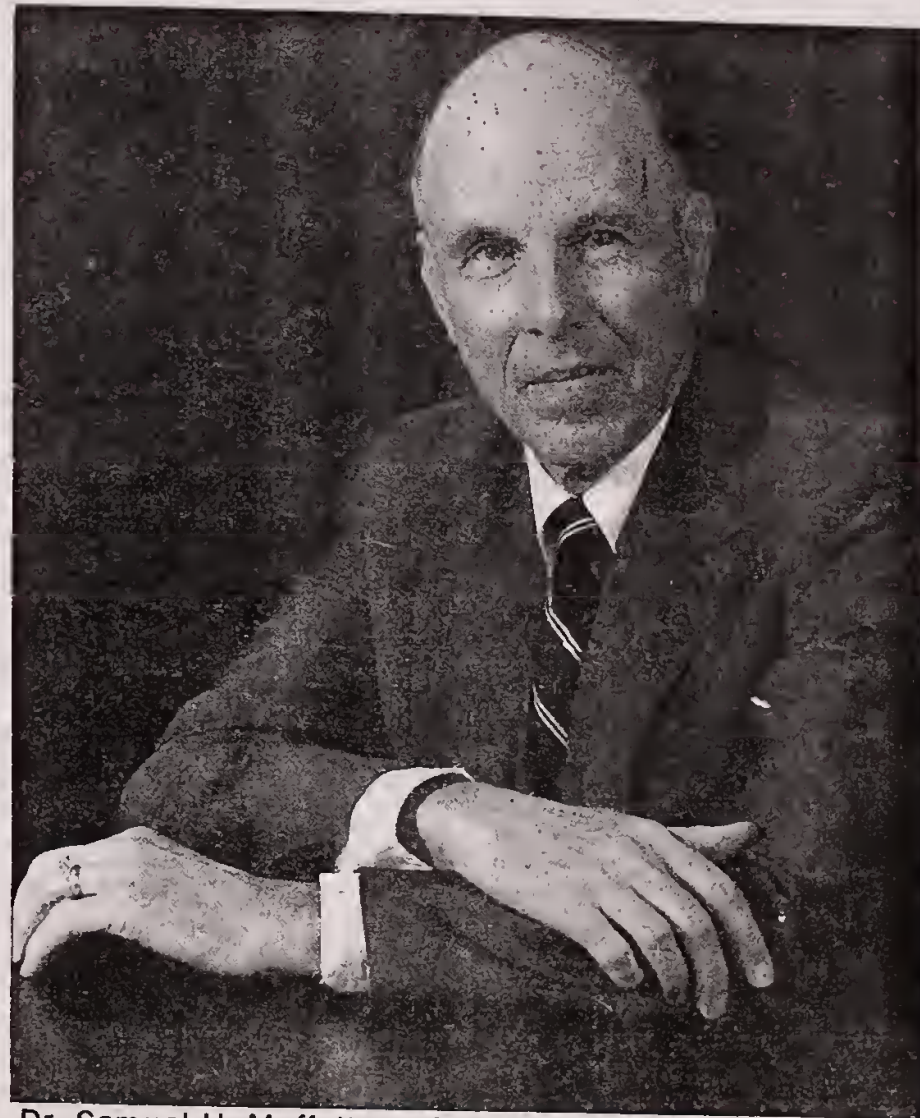
as associate president and professor of Church History, as Dean of the graduate school and since 1981 as honorary president.

Dr. Moffett is also honorary president of the Asian Center for Theological Studies and Mission in Seoul, of which he was formerly the director. He was a member of the Board of Directors of Yonsei University, Soongjun University, the Korean Bible Society and the Christian Literature Society of Korea. He has been president of the Korean branch of the Royal Asiatic Society, councilor of the U.S. Educational Commission in Korea and chairperson of the Theological consultation of the World Alliance of Reformed Churches in Nairobi.

Song service

Sunday, Aug. 31, the 1986 Chautauqua season will draw to a close with the Sacred Song Service at 8 p.m. in the Amphitheater. Dr. William Jackson, director of the Department of Religion, will deliver "A Word of Farewell," and Three Taps of the Gavel will be given by Dr. Daniel L. Bratton, president of the Institution.

Under the direction of Philip Aley, the Chautauqua Choir will lead the audience in a hymn sing. Doris Hamel Eicher will be at the organ for this final service of the season.



Dr. Samuel H. Moffett, professor of ecumenics and mission at Princeton Theological Seminary.

THE CHALLENGES OF MISSION TOMORROW

Samuel H. Moffett. Ventrer. Jan. 1986

OUTLINE

I. The Theological Challenge: Christology. Is it possible to combine appreciation of other religions with the missionary conviction that salvation is in Jesus Christ alone.

- A. Comparative: Christ as one way among many. *Hick, Knitter (not less than Hindu), D. Tracy -*
- B. Normative: Christ as the better, or presumably final way. *Tillich, Rahner (anonymous)*
- C. Unique: Christ as the only way. *Küng - connected to history, but sociological universal.*

II. The Structural Challenge: Church and Parachurch. Is the church the only channel for missionary outreach?

- A. A history of tensions.
- B. What is the Church?
- C. Pathways to cooperation.

III. The Ecumenical Challenge: Mission and Unity. Does mission lead to schism the churches, and will church union lead to missionary decline?

- A. Mission and church division.
- B. Unity and loss of urgency in mission.
- C. The need for unity in mission, and for mission in unity.

IV. The Evangelistic Challenge. Where is the frontier?

RECOMMENDED READING

- Lesslie Newbigin, The Open Secret (Eerdmans, 1978)
- Hendrik Kraemer, The Christian Message in a Non-Christian World (International Missionary Council, 1947)
- John Hick, God Has Many Names (Westminster, 1984)
- Lausanne Occasional Papers, #24: Handbook on Church/Parachurch Relationships (LCOWE, 1983)
- Paul Crow, Christian Unity: Matrix for Mission (Friendship Press, 1982)
- E.R. Dayton & S. Wilson, The Future of World Evangelism: Unreached Peoples '84 (MARC, 1984)
- D.B. Barrett, World Christian Encyclopedia (read all 1010 pages slowly and carefully!)

Jan. March 1986
Coral Gables, Fla.

What is a "Christian" will?

By Howard Larsen

Some time ago I was puzzled by an ad that encouraged the making of a "Christian" will. The will part was clear. About seven out of ten people fail to arrange such simple documents. So they die "intestate." Because they didn't leave instructions about how to dispose of their hard-earned assets, the state does it for them.

What is surprising is that so many people are content to let complete strangers distribute what belongs to them, often in a way they might never have approved of had they been living.

So a will is very important. We should make our own decisions in such matters and not leave it to others to decide.

But what is a "Christian" will? This term has no legal validity, any more than a "Christian" drivers license.

We have to define this term ourselves. May I make a suggestion? Why not tithe our estates, even as we tithe our incomes? Tithing does have Christian meaning.

In this inflationary age, one unexpected source of income for many has been the capital appreciation of their assets. Houses originally bought for \$10,000 are now worth \$60,000 or more. Shouldn't this increase in value be tithed? If we can't tithe such increased assets during our lifetime, surely we can through our wills when we die.

For further information on this additional way of giving, write for our booklet, "Why a Christian Should Have a Will."

Latin America Mission
P. O. Box 141368
Coral Gables, Florida 33114

Please send me the booklet, "Why a Christian Should Have a Will."

Name _____

Address _____

City _____

State/Zip _____

Pastors and wives study family problems in Costa Rica

A seminar to help pastors and their wives deal with family problems was held in August 1985 in San José, Costa Rica. Responsible for the planning of the event were personnel of the United Bible Societies, the Institute of In-Depth Evangelization and the Association for Christian Literature in Costa Rica. The idea for the retreat, which was attended by 120 pastors and their wives, began with Joaquín Gómez, Costa Rican businessman and president of the Literature Association board.

Family problems faced by pastors are often magnified because of their ministry. Guided by pre-seminar polls taken among pastors, speakers Mr. & Mrs.

Orville Swindoll and Daniel Altare, from Argentina, addressed such topics as: children; the role of the wife in the church; the tension between time for family and for the ministry; and sexual problems.

LAM missionaries Víctor and Cristina Monterroso and Pete and Carol Nelson participated as coordinators of workshops, which delegates attended after each teaching session. Bruce del Monte ministered in music.

Response to the retreat was positive, with some couples expressing that problems and tensions they had felt for years were finally being dealt with. The planning committee planned follow-up by making tapes of the sessions available, as well as outlines and evaluations, to pastors for use in holding regional pastoral retreats throughout Costa Rica.

—Based on a report by Howard Stroebel



Moffett



González

Members elected to Board of Trustees

Two new members were elected to the LAM Board of Trustees on November 1, 1985, at the Board's semiannual meeting in Miami, Florida. Eileen F. Moffett and Josué González Monroy begin their terms of service in January.

The new members fill vacancies left by the expiration of the terms of William T. Greig, Jr., and Thea B. Van Halsema, who continue their relationship with the Mission as members of the General Council.

Newly or re-elected officers of the Board are: J. Murray Marshall, chairman; Paul E. Pierson, vice chairman; Peter K. Haile, secretary; Hicks E. Anderson, Jr., treasurer; Arthur S. Brown, member-at-large of the Board's executive committee.

Mrs. Eileen F. Moffett served as a missionary in Korea for 25 years. There she was director of the Korea Bible Club Movement for five years and

served on the boards of various institutions. She and her husband, Samuel, returned to the States in 1981. At present she is on the Board of Lamp-lighter Bookstore in Princeton, NJ, where the Moffetts make their home. Mrs. Moffett holds the B.A. in Anthropology from the University of Washington and the M.A. in Christian Education from Princeton Theological Seminary, where she was an associate director of professional studies during a leave of absence in 1977-78. She has earned post-graduate credit at the Asian Center for Theological Studies and Mission in Seoul, Korea. Mrs. Moffett is a member of the University Presbyterian Church of Seattle, Washington.

Mr. Josué González Monroy is chairman of the Board of Latin America Mission Publications. He served as first president of MILAMEX, an LAM-related organization in Mexico, and as the first vice president of the Community of Latin American Evangelical Ministries. Mr. González is administrative director of Empresas Lanzagorta S.A. in Mexico City, a group of 22 businesses that deals in metals. He is married to María Teresa, and they are the parents of four grown children. A member of Berith National Presbyterian Church, he serves as a ruling elder and is secretary of the session. His education includes a degree in public accounting, degrees in marketing from Columbia University and in business administration from the Panamerican Institute.

Jan. '86

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1986
Center of Theoretical
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CENTER OF THEOLOGICAL INQUIRY

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DIRECTORY

September 25, 1986

CENTER OF THEOLOGICAL INQUIRY
50 STOCKTON STREET
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OFFICE OF THE CHAIRMAN

December 30, 1986

609-683-4797

Dr. Samuel H. Moffett
The Center of Theological Inquiry
Princeton, New Jersey 08540

Dear Sam:

Let me put in writing what I indicated to you orally already.

Let me extend a warm invitation to you to continue as a member of the Center of Theological Inquiry for the 1987-88 academic year. Your study will be provided, including the summer months of 1987. As a member of the Center, you automatically are a Visiting Fellow in Princeton Seminary and will continue to have free access to Speer and Firestone Libraries.

I hope you find the atmosphere here conducive to research and writing. I am impressed with the collegiality that has developed among members.

Please let me know if you will accept this reappointment.

With warmest good wishes, I am

Faithfully yours,


James I. McCord

JIM:kel

Dec 30, 1986

TUESDAY, DECEMBER 30

9:30-11:30 a.m.

Columbus Hall G

SESSION 12

MILLENARIANISM IN WESTERN RELIGIOUS HISTORY
(Joint Session with the American Historical Association)

Chair: Robert E. Lerner, Northwestern University

"Millenarian Views of the Spiritual Franciscans" — David Burr,
Virginia Polytechnic Institute and State University

"Latter-day Judah, Latter-day Israel: the Millennium, the Jews, and
the British Future" — Arthur Williamson, New York University

"Searching for the Millennium in America" — James Moorhead,
Princeton Theological Seminary

Comment: Sandra Zimdars-Swartz, University of Kansas

9:30-11:30 a.m.

Columbus Hall H

SESSION 13

THE GENEVAN REFORMATION

Chair: Fredrica Harris Thompsett, Episcopal Divinity School,
Cambridge

"Deacons and Social Welfare in Calvin's Geneva" — Jeannine E.
Olson, San Francisco Theological Seminary

"Marie Dentiere and the Reformation in Geneva" — Olivia H.
McIntyre, Eckerd College

Comment: E. William Monter, Northwestern University

INFORMATION

Registration for members and guests of the Society will begin at
8:00 a.m., Sunday, December 28, in the area outside of Columbus
Hall G-H of the Hyatt-Regency Hotel. There is no registration fee.

Former Presidents of the Society are *ex officio* members of the
Council with voice but no vote.

RECEPTION AND PRESIDENT'S ADDRESS

The annual business meeting of the Society will be called to order
at 4:30 p.m., Monday, December 29, in Columbus Hall H.
Following the meeting, the President's Address will be presented in
the same room at 5:30 p.m.

Immediately after the address there will be an informal reception
for all members and guests of the Society in Columbus Hall G. The
reception will be without charge, although voluntary contributions
to help cover the cost of refreshments will be welcomed.

AIRLINE RESERVATIONS

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Members can help the ASCH by routing their travel through
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COMMITTEE ON PROGRAM, SPRING MEETING, McMaster
Divinity College, Hamilton, Ontario, Canada (April 23-25, 1987):
Paul R. Dekar (chair), Phyllis Airhart, Brian Clarke

COMMITTEE ON PROGRAM, ANNUAL MEETING,
(December 27-30, 1987): Jay P. Dolan (chair), Jon Butler, Jane
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THE
AMERICAN SOCIETY
OF
CHURCH HISTORY

FOUNDED 1888

One Hundred Forty-First Meeting

December 27-30, 1986

HYATT-REGENCY HOTEL
Chicago, Illinois

**PROGRAM
SATURDAY, DECEMBER 27**

4:00 p.m. Stetson Suite E, West Tower,
Parking Level
Centennial Planning Committee

7:30 p.m. Stetson Suite E
Council Meeting (open to membership)

SUNDAY, DECEMBER 28

7:30 a.m. Columbus Hall H
Meeting, Women in Theology and Church History

9:30-11:30 a.m. Columbus Hall G, East Tower
Ballroom Level

SESSION I

NEW EXPLORATIONS OF ANCIENT THEMES

Chair: Sidney H. Griffith, The Catholic University of America

"Clement of Alexandria on Cosmetics, Same-Sex Love, and Gender Roles (Paedagogus 3.3)" — Bernadette Brooten, Harvard Divinity School

"Martyrdom and Asceticism: Reconsidering Hagiographical Imagery" — Susan Ashbrook Harvey, University of Rochester

"Astral Determinism and the Freedom of the Will: New Thoughts on the Connection of Origenism and Pelagianism" — Elizabeth A. Clark, Duke University

Comment: David Levenson, Florida State University

9:30-11:30 a.m. Columbus Hall H

SESSION 2

GREAT MOMENTS IN MISSIONARY HISTORY
(Joint Session with the American Catholic Historical Association)

Chair: Lawrence Nemer, S.V.D., Chicago Theological Union

"William Carey and the Moravian Influence" — David A. Schattschneider, Moravian Theological Seminary

"Robert E. Speer and an Explosive Decade in American Protestant Missions" — John F. Piper, Jr., Lycoming College

"Bishop Francis X. Ford of Maryknoll: His Mission Methods and Spirituality" — Jean-Paul Wiest, Maryknoll China History Project

Comment: James Scherer, Lutheran School of Theology, Chicago

SUNDAY, DECEMBER 28

2:30-4:30 p.m. Columbus Hall G

SESSION 3

WIDENING HISTORIANS' VISIONS

Chair: Peter W. Williams, Miami University

"Visual Images as Historical Evidence for the Church Historian" — Margaret R. Miles, Harvard Divinity School

"Oral History: A Special Tool for Church Historians" — Barbara Brown Zikmund, Pacific School of Religion

Comment: Peter W. Williams, Miami University, and the audience

2:30-4:30 p.m. Columbus Hall H

SESSION 4

NEW PERSPECTIVES ON THE SOCIAL GOSPEL

Chair: Robert T. Handy, Union Theological Seminary

"Walter Rauschenbusch in New York: The Formative Years" — Paul M. Minus, The Methodist Theological School in Ohio

"The Missing Years of Social Gospel History" — Donald K. Gorrell, United Theological Seminary, Dayton, Ohio

Comment: Ronald C. White, Jr., Princeton Theological Seminary

7:30-9:30 p.m. Columbus Hall G

SESSION 5

REVIVALISM IN AMERICAN CULTURE

Chair: E. Brooks Holifield, Candler School of Theology, Emory University

"The Sacramental Season from the Tennents to Finney" — Leigh Eric Schmidt, Princeton University

"The Social Sources of New School Presbyterian Revivals in Albany, New York, 1828-1836" — David G. Hackett, University of Florida

Comment: Daniel W. Howe, University of California, Los Angeles

7:30-9:30 p.m. Columbus Hall H

SESSION 6

RELATIONS BETWEEN MONASTIC MEN AND WOMEN IN THE TWELFTH CENTURY

Chair: Barbara Rosenwein, Loyola University, Chicago

"Gilbertine Women and Men: Gender-Roles Reconsidered" — Sharon Elkins, Wellesley College

"The Role of Men in the Establishment of the Cistercian Life for Women" — Janet Summers, University of North Carolina, Greensboro

Comment: John Van Engen, University of Notre Dame

7:30-9:30 p.m. Columbus Hall I-J

SESSION 7

THE PROTESTANT ESTABLISHMENT AND SOCIAL ACTIVISM IN THE 1960's

Chair: Leonard I. Sweet, United Theological Seminary, Dayton, Ohio

"The Justice Place": An Examination of the Delta Ministry, 1964-1970" — James Findlay, University of Rhode Island

"The Travail of the Episcopal Church, 1965-1974" — David L. Holmes, The College of William and Mary

Comment: Leonard I. Sweet, United Theological Seminary, Dayton, Ohio
Edwin King, University of Mississippi, Jackson

MONDAY, DECEMBER 29

9:30-11:30 a.m. Columbus Hall G

SESSION 8

THEOLOGICAL CONTROVERSY IN MID-NINETEENTH CENTURY AMERICA

Chair: George M. Marsden, The Divinity School, Duke University

"Poems, Propositions, and Dogma: Bushnell, Smith, Park, and Hodge on Religious Language" — Darryl G. Hart, Johns Hopkins University

"The Controverted Legacy of Jonathan Edwards" — Mark A. Noll, Wheaton College

Comment: Bruce Kuklick, University of Pennsylvania
George M. Marsden, Duke University

9:30-11:30 a.m. Columbus Hall H

SESSION 9

APPROACHES TO RELIGIOUS CULTURE: SWITZERLAND AND SOUTH GERMANY IN THE AGE OF THE REFORMATION

(Joint Session with the Society for Reformation Research)

Chair: Thomas A. Brady, Jr., University of Oregon

"The Reform of the Images: New Visualizations of the Christian Community at Zurich" — Lee Palmer Wandel, Stanford University

"Investigating the Religion of Lay Protestants in the Duchy of Württemberg" — Bruce Tolley, Stanford University

Comment: H. C. Erik Midelfort, University of Virginia

2:30-4:30 p.m. Columbus Hall G

SESSION 10

CHRISTIANITY AND CULTURE: MISSIONS IN GUATEMALA AND CHINA

Chair: Everett A. Wilson, Bethany Bible College, Santa Cruz

"Protestants and Catholics in Guatemala, 1871 to the Present" — Edward L. Cleary, Josephinum School of Theology, Columbus, Ohio

"Protestants and Catholics in South China, 1911 to the Present" — Donald MacLinnis, Maryknoll China History Project

Comment: Samuel H. Moffett, Princeton Theological Seminary
Everett A. Wilson, Bethany Bible College, Santa Cruz

2:30-4:30 p.m. Columbus Hall H

SESSION 11

RADICAL SECTARIANISM AND EVANGELICALISM IN AMERICA

Chair: David E. Harrell, University of Alabama, Birmingham

"Independent Baptists: From Sectarian Minority to 'Moral Majority'" — Bill J. Leonard, Southern Baptist Theological Seminary

"Evangelicals and Modern Psychology, 1925-1975" — David Harrington Watt, Harvard University

"The Healer-Prophet: The Legacy of William Marrion Branham" — C. Douglas Weaver, Bluefield College, Bluefield, Virginia

Comment: David E. Harrell, University of Alabama, Birmingham
Clarence J. Karier, University of Illinois, Urbana

4:30 p.m. Columbus Hall H

ANNUAL BUSINESS MEETING

5:30 p.m. Columbus Hall H

PRESIDENT'S ADDRESS

Chair: Jay P. Dolan, University of Notre Dame

"Science and Religion in Early America: Cotton Mather's *Christian Philosopher*" — Winton U. Solberg, University of Illinois, Urbana

6:30 p.m. Columbus Hall G

RECEPTION

12/29/86

Very Rev Professor Thomas F Torrance
37 Braid Farm Road
Edinburgh EH10 6LE
Tel (031) 447-3224



December 19, 1985

Professor & Mrs Sam Moffett,
Princeton Theological Seminary,
Princeton, NJ 08542

Dear Sam and Eileen,

Thank you very much for keeping us in touch with Jim McCord's health. I tried to phone him on Thanksgiving Day but could not get through to him. I am glad you saw him and his family then. All reports are that he is getting on. I hope he heeds the advice over his housekeeping, and also that he gets David Harned to help him in CTI fund-raising.

Dr George Dragas of Durham University, an Orthodox theologian, who used to be a former student at Princeton Theological Seminary, told me over the phone two days ago that he had just had a long letter from Jim, in which he sounded very well.

The other day when I was attending a symposium in Athens Bishop Anastasios and professor Ion BRia, both of whom are in the Missions department of WCC, asked me about the advisability or possibility of WCC organising a conference in China, in Beijing for example. I told them that I did not think it was advisable, as it would tie them in exclusively with TSPM and the CCC under Bishop KH Ting -and the millions in the house Churches might feel that was a biased approach. In any case they would not be allowed or be able to participate in local Christian activities, as they usually plan to do. I suggested that they should ask your advice and also that of Dr Thompson Brown about this!

I had a nice Christmas greeting from Bishop Ting; and recently met Dr Wickeri on his visit to this country. He certainly spoke well; but they, he and a Chinese Churchman from Shanghai, rather discounted the extent of the House Worship or House Church communities! Unfortunately Prof. Zhao Fusan was ill and could not come - I was hoping to speak to him privately about Bibles in China. A very wealthy Greek in Athens, who has good friends in the USA Congress and Senate who want to help China, asked me for advice as to what to say to them. So I put in a good word for the Bibles in China and independent Printing houses, and also for financing of the ABS and UBS in their help for China.

Iain and Morag and their little ones, Hew and Robyn, are staying with Alison for Christmas- it is good to have them back again. Thomas comes back for the holidays from Aberdeen, and so we shall all be complete again! God bless you both richly, Tom.

Love from us both Ryan with.

12/19/86

Sitz im Leben

A Community Publication of Princeton Theological Seminary

Vol. IV, Issue 2

December, 1986

PTS Missions: Yesterday and Today

Today: Missions' definition has broadened

By Steve Weber

In the Spring of 1919 William Miller graduated from Princeton Theological Seminary with his eyes and heart set on sharing the good news of Jesus Christ with the Islamic world. That summer he boarded a ship for Persia (Iran) and for the next 44 years he served as a missionary of the Presbyterian Church there.

Miller, in one of his many books concerned with Christian mission to Muslims, writes of the day Sameul M. Zwemer came to the campus to deliver a series of lectures about his work among Muslims in Arabia. The

lectures stirred Miller's heart enough to convince him that God must want him to go to the Muslim world.

Miller recently wrote about Zwemer's visit to Princeton, "The fire in Dr. Zwemer's soul kindled a blaze in other hearts, and a number of us who listened to his appeal heard in it God's call to us to go to the Muslim world with the Good News of Christ."

Now, in his nineties, Miller himself lectures occasionally with the hope that God will call Christians to the Muslim mission field. But, nearly 68 years after Miller left PTS for a foreign mission assignment, the question

Continued on page 5

Yesterday: Tradition is rich and storied

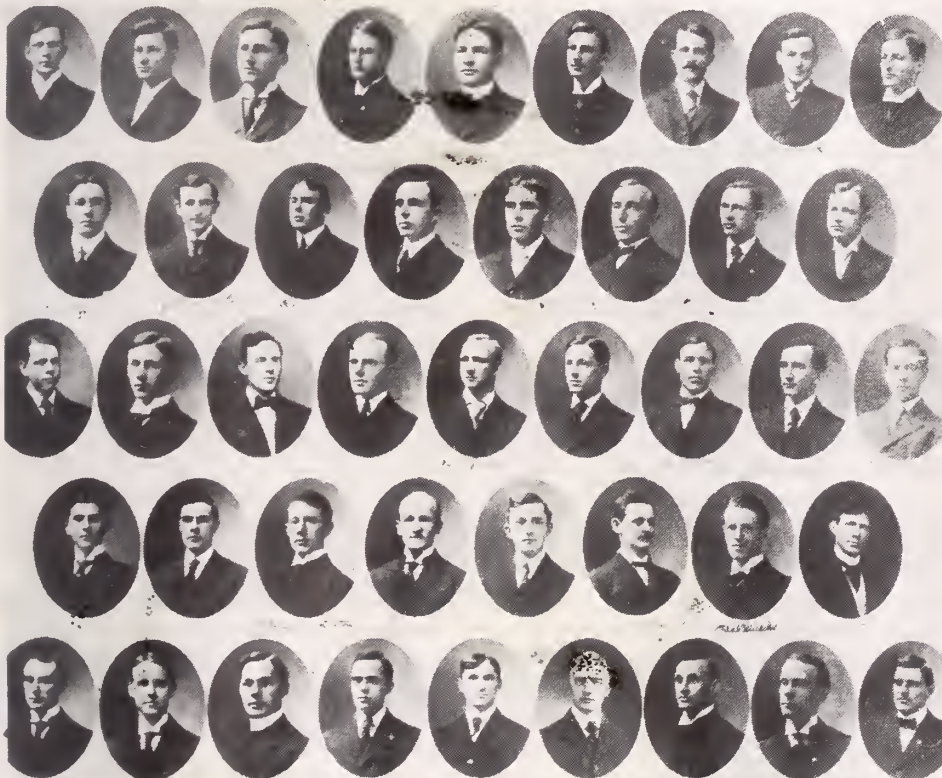
By Scott Sunquist

At the center of Princeton's tradition is more than just reformed theology, there is a double helix of mission passion linked to reformed theology. Though the seminary did not separate from the "College of New Jersey" until 1812, one of the earliest presidents of the college, Jonathan Edwards was a pastor-missionary to American Indians in the wilds of western Massachusetts before moving to Princeton. Edwards also published the famous diary of David Brainard, who had given his life to the Indians in the frontiers of New Jersey.

By the beginning of the nineteenth century it was becoming clear to many Presbyterian leaders that a separate institution needed to be set up for the training of pastors. The motives for setting up a separate Presbyterian seminary were varied, but one of the primary concerns of the General Assembly in 1811 was, 'to found a nursery for missionaries to the heathen and to such as are destitute of the stated preaching of the gospel: in which youth may receive that appropriate training . . . for missionary work.' As the first (and only) professor in 1812, Archibald Alexander, sat down with his entering class of three students, missions was a central concern.

In fact many of the early founders and professors were concerned that Princeton take the lead in training "young men" for home and foreign missions. The two other leaders in the founding of the seminary, Ashbel Green and Samuel Miller, were equally as concerned about missions. Charles Hodge, after hearing missionary William Ward who visited the seminary in 1821,

Continued on page 4



The entire class of 1907 committed itself to overseas missions following a series of lectures in that year.

Editorial

The Day the Russians Came

I met a Russian the other day. It wasn't easy meeting him. I had to ask three times to find out his name was "Nikandr," and even then I wasn't so sure.

I met him after the Russian Orthodox Church delegation, of which he was a part, had fielded questions in one of Dr. Samuel Moffett's classes. Earlier in the morning the same Soviet group had transformed itself into a choral ensemble and in like manner transformed the spirits of those gathered for morning chapel. Like a David Weaden postlude, when he lets loose and pulls out all the stops, the Russian contingent of seminary professors, church administrators, monks, and theological students filled Miller Chapel with a deep, rich liturgical harmony which needed no interpretation—it was from Russia (to God) with love.

Nikandr had slid off to the side of the gathering after Dr. Moffett's class. I saw him and thought it might be interesting to meet him and to gain some understanding about his perspective of Christianity. I was curious. But then I thought, "Maybe he wants to be by himself now . . . He probably doesn't want to answer any more questions about how he copes with his government or what he thinks about American Christianity. After visiting 20 other American theological schools this fall he probably doesn't really care to be engaged in discussion with one more American seminary student."

I think I would have walked away if our eyes had not met. With this mutual recognition there was nothing else to do but advance to meet this man, this Russian man, this Christian Russian man.

We made small talk with big effort. But talk wasn't so important. It was simply comforting to smile with him about seminary life East and West. It was a moment of assurance to stand with a person of seemingly another world, another culture, another political belief system and to hear him explain the meaning of a small emblem of a white dove which was sewn to the lapel of his suit coat.

It wasn't so much what he said, but it was his warm smile and the glow of his eyes as he explained with his hands the descent of the Holy Spirit at the time of Jesus' baptism that touched my heart and assured me of God's universal gift of life and love.

As the leader of the Russian Orthodox group, archpriest Vladimir Sorokin, was making his departing remarks to his hosts he summed up my experience with Nikandr. He said, "Ecumenism in practice is the best way of learning."

Christian and ecclesiastical unity is not a simple matter. Geographic distance and cultural diversity have a way of keeping the Church universal separated. But even when the distance is bridged and two parts of the Christian body are brought together there is often still a wedge of disunity driven between the two. It is the sad truth, but people, Christians and non-Christians alike, tend to gravitate toward those who are most like themselves.

But in so doing, one of the best methods of learning is lost, according to archpriest Sorokin. How better to learn about ourselves than to look at ourselves through the eyes of those outside of us? How better to learn about Christianity as the world faith it is than by discovering how other cultures celebrate and live out their commitment to Jesus Christ?

One need not lament the fact that Nikandr and his Russian Orthodox friends have moved on. This learning opportunity presents itself to us here everyday through the 55 international students who have come from their respective nations, churches and families to study at Princeton. In the classroom, in the cafeteria, in the library, Christians from around the world gather, as if a continuous, small ecumenical conference were taking place.

To avoid taking part in this ongoing conference is to miss out on a crucial part of a theological education and a clearer picture of worldwide Christianity, not to mention the smiles.

—Steve Weber

Letter to the Editor

This is both a comment and a "thank you." "Thank you" to our seminary family for the graciousness with which this fifty-year-old Roman Catholic grandmother and M.Div. candidate has been received in the past three-and-a-half years. I have not experienced one moment of unloving attention from anyone.

As one of those "laity who want a theological education but don't want to be ministers" Dr. Gillespie alluded to in last month's issue, I have not only found that this has not been a barrier in my relations with you, but also that I have been able to "translate" all my courses into "lay" pastoral ministry.

In my denomination, this is a new endeavor, and you have all contributed to my preparation. Thank you: Joan Henderson.

Church — from page 6

manner in which the Church celebrates the eucharist, then those lips can be formed by the presence of Christ so that the groans of anguish becomes a prayer, a petition, a lament: the poetry of the Cross.

It is the vision of the Church to make the poetic lifestyle a perpetual historic reality. As the Church lives poetically as a fused body of trans-temporal members communing with participants in the historic present it makes Christ a contemporary with those outside of the Church. It makes the ministry of Galilee the ministry of Princeton. It offers the reality of Christ healing the lepers, perpetuated and experienced by the collective memory and members of the Church, as a poetic moment for others to participate in who have not yet entered into this collective mind set. As we exist in these transformed moments we are able to offer to others the power, the miracle, of entering into the eternally transforming moment of Christ's poetic presence. In this way the groans of the world can find a voice, can discover the focus of the penetrating poetry of the Cross, as we live the eternal truth of these words in the historic present.

Sitz im Leben

The Official Publication of
Princeton Theological Seminary

Campus Mail
CN 821
Princeton, NJ

Steve Weber, *Editor*

TypeHouse of Pennington,
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Trustees, student group plan for further S.A. dialogue

By Steve Weber

Round one of the 1986-87 discussions between the student ad hoc committee on South Africa and the seminary's board of trustees was more a time of constructive dialogue than it was a time of destructive, argumentative point-making, according to Bill DeLong, co-chair of the student committee.

The ad hoc committee met with the trustee's newly-formed Student Affairs committee October 31 to discuss the three page student proposal, "A Call to Investment." The proposal called for the trustees to take five steps of action in order to display its solidarity with the people of South Africa who are suffering from Apartheid.

"I would characterize it (the meeting) as an information gathering, sharing meeting," DeLong said. "It was not really polemical. We're not trying to grind them down in an argument, but we're trying to open it up for dialogue."

The dialogue will continue when the ad hoc committee meets again with the trustees sometime before the Christmas break. This time the students will be meeting with the trustee's Finance and Investments committee. "The response was hopeful," DeLong commented. "We are definitely in dialogue. Jeff (Wampler, chair of the trustee's student affairs committee) suggested we meet with the finance committee. Within the ranks of the trustees we have moved from the student affairs committee to the investment committee. We are hoping for a motion to be passed through the finance committee to the ethics committee."

The students, DeLong, Emily Duncan, Brian Paulson and Sarah Turner, met the six-member student affairs committee which includes seminary president Thomas Gillespie and Dean Conrad Massa. Gillespie said the meeting was "just the opening round of discussion. Everybody recognizes this as an

important issue but everybody is not agreed about what to do. Just because the students get to talk to the trustees does not mean they (the trustees) are going to do what the students want."

At the October meeting the students and the trustees essentially moved point by point through the five recommendations made in the student proposal. The five recommendations made in the student proposal. The five recommendations are: remove present corporate investment; invest new funds into Church-related educational endeavors in South Africa; expand existing opportunities for South Africans to study at PTS; exchange faculty with South African seminaries; announce publicly to the Church, to the United States government and to the people of South Africa the above action.

"The real thrust of the committee and the document are the first and the fifth (recommendations)," DeLong said. "The important thing is to show that we are in solidarity through the gospel with the oppressed of South Africa. As the leading Reformed theological institution in the world we need to speak up, but we can't speak up until we divest. We are hypocrites until we speak up—the first and fifth (recommendations) are crucial."

In regard to the first recommendation that the seminary remove its present corporate investments, the trustees stated that the seminary holds no stocks in companies which have been blacklisted by the General Assembly of the Presbyterian Church (USA). At present, the seminary holds stock in only one firm doing business in South Africa, Schlumberger, a French company doing offshore oil work in South Africa. The trustees and students also discussed the effectiveness of divestment in helping the victims of Apartheid.

"Dr. Gillespie had a nice point (in the meeting)," DeLong admitted. "The selling off of all these companies are often to other



Bill DeLong

companies who could care less." Still, the student group believes divestment is the most effective way to symbolize solidarity with the oppressed people of South Africa, even if it is only one stock holding.

The fifth recommendation calls for the seminary to make a public statement about the steps it has taken on behalf of the people of South Africa.

"For the trustees to do (this) would violate everything they have practiced over the years," Gillespie stated. "It has been a long standing practice not to comment on socio-political issues. It is not their arena to do that. They have always encouraged the faculty and the students to do this though."

While the October meeting clearly exposed the two groups' divergent views on divestment, it was done in a positive manner. DeLong said the student committee was careful to respect the trustees' fiduciary responsibilities to the seminary. "None of us want them to neglect their responsibilities. We want responsible investors," he said. "And we don't want them to see us as left-wing, radical students, but as M.Div. students attempting to follow the gospel."

Weir speaks out on U.S. policies in Middle East

By Elisa C. Diller

Last June, shortly before he was elected Moderator of the General Assembly of the Presbyterian Church in the USA the Reverend Benjamin M. Weir gave the commencement address at Princeton Theological Seminary. Following the commencement address Weir held a press conference which focused on the foreign policy in the Middle East.

The Rev. Benjamin Weir, a Presbyterian Missionary and fraternal worker in Lebanon

for over 32 years, was kidnapped in May 1984 by a Shiite Moslem group and held captive for 16 months until he was released in September 1985.

During the press conference Weir stated, "We need a more evenhanded policy in the Middle East." He expressed his frustration that he had no opportunity to have any extended discussion on Middle East issues in his meetings with the president and vice-president of the U.S., although he was able to speak to interested members of Congress.

Weir addressed the issue of US policy toward Israel: "I feel our government has been so massively committed to Israel that this has led to great frustration on the part of moderate Arab states." He noted that there had been a "loss of confidence" on the part of these more moderate Arab states concerning US policy in the Middle East, especially after the U.S. bombing of Libya last April.

He emphasized that the matter of Pales-

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remarked, "I never felt the importance and grandeur of missionary labors as I did last evening. I could not help looking around on the congregation and asking myself, 'What are these people living for?'" Hodge's son, A.A. Hodge, was so influenced by his father's passion that he sailed to India, only to return three years later due to illness. A.A. Hodge continued teaching the tight reformed theology of his father, but with even more mission conviction. The first seminary in the world to hire someone even part-time to teach "missions" was Princeton. In 1836 John Breckenridge was hired to teach Pastoral Theology, half of which was missions and apologetics for the faith.

It would be misleading to assume that the interest in missions was primarily a faculty concern. In fact, the interest in missions at Princeton, as with the founding of the first mission societies in Europe and North America, was student led. The first student organization at PTS was the "Society of Inquiry Respecting Missions and the General State of Religion." The Society was founded in 1814 and 20 of the 21 students were members. Throughout most of the century the society sponsored monthly meetings, brought in missionaries to speak, organized Sunday schools, raised money to support fellow students who became missionaries, cared for the poor in Trenton, and spent a sizable amount of time in prayer.

It is hard to estimate the impact of all this missions energy among students at Princeton. For example, in 1832 the Society wrote to a missionary in South Africa asking their "Ten



Dr. John A. Mackay

categories" of questions. Rev. John Philip responded with a 31 page document which was soon published with a preface by President Alexander. The published letter gives us a rare glimpse into the well-reasoned group the "Society" must have been. As Alexander mentioned in his "Advertisement:" "... in my opinion, no part of the exercises in the Theological Seminary has been attended with more manifest good effect than those which appertain to the proceedings of this Society."

And the influence was such to produce pastors with missionary hearts as well as missionaries with pastoral hearts. Around the middle of the century a New Jersey student accepted a call to a church in Beaver Dam, Wisconsin. When the Civil War broke out Rev. Thomas Scott Johnson left his parish to serve as chaplain to a "colored troop" in Missouri. Rev. Johnson's two daughters picked up their father's mantle after the war and helped to set up a school for freed black women in Mississippi. The school, Mary Holmes College is still supported by the Presbyterian church today. My great-great grandfather picked up his mission interest while at Princeton and passed it on to his daughters. There are multitudes of stories like this, and all of them are rooted in a mission-minded and mission-active community at PTS.

During the 19th century Princeton produced many students who travelled to the frontiers of America or to the opposite side of the globe. John Nevius whose "Nevius Method" was so influential in the surprising church growth of Korea, was a missionary to China. John Forman, one of the first secretaries for the Student Volunteer Movement toured American campuses recruiting students for foreign missions before entering as a student. Over 2,000 students took "the pledge" on that tour. Samuel A. Moffett, pioneer missionary to Korea, not only became committed to missions while at Princeton, but returned to rekindle the fire in 1907 at Princeton.

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Ecumenics and Missions chair sits empty . . . still

By Steve Weber

It has been over three years since a committee was first called together to begin a search to fill the Henry Winters Luce chair of Ecumenics and Missions. After several setbacks the committee is essentially back in the starting gate in its efforts to recommend a successor to Dr. Samuel H. Moffett, who retired from the chair last spring.

"We're back at the beginning right now," Dr. Patrick Miller, chair of the search committee and professor of Old Testament theology, said. "We are hard at work and we are looking at several names but we are not closing in on someone. We have no immediate names to present to the faculty now."

The committee did present some names to the Princeton Seminary faculty during the 1985-86 school year and the faculty did invite a "world-reknowned missiologist" to accept the position, according to Dr. Daniel Migliore, professor of systematic theology

and the chair of the search committee last year. But for personal reasons the position was not accepted, forcing the committee back to the drawing board.

Moffett accepted an invitation to be a guest professor in ecumenics and missions for the 1986-87 school year while the search continues.

The committee, which consists of Miller, Dr. Karlfried Froehlich, professor of ecclesiastical history, Dr. Charles Ryerson, associate professor of the history of religions, Dr. James Lapsley, professor of pastoral theology and academic dean, and Scott Sunquist, Ph.D. candidate in ecumenics, mission and the history of religions, hopes the chair will be filled by the beginning of the next academic year. "It's feasible," Miller said, "but it's not going to be easy. It takes a certain amount of time."

The committee's central criteria in the search process is to find someone who is

qualified in both ecumenics and missions. "This is not an easy kind of position to fill," Miller said. "You tend to find people come down heavy on one side or the other. We don't want to lose the strong missions emphasis that has been there in Sam Moffett. We want to continue that."

The committee is also looking for a person with direct experience in a mission area and in the work of the Church, not someone who has only a knowledge of missions work. Also, the committee wants this person to be able "to give a theological interpretation of the Church and its quest for unity, and be able to convey and transmit a kind of vision of the Church," Miller explained. The person is also expected to be a scholar and a teacher in this field.

"Whoever comes we hope would be able to bring a sense of global character and assume a strong commitment in the life and work of the Church," Miller said.

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begs: Is Princeton still concerned that its graduates travel around the globe, criss-crossing cultures, religions and adverse political systems for the sake of the gospel? Is there at Princeton still a sense of urgency to take the gospel to all the nations of the world, or was this urgency fulfilled by the "Evangelization-of-the-World-in-this-Generation" generation?

"The whole climate has changed," states Dr. Charles West, professor of Christian Ethics and chair of the ecumenics, mission and history of religions program at PTS. "The perspective from which we look at missions has changed. It used to be the primary motivation was to get people overseas to tell other people about the gospel."

West, a former missionary to China and Germany, says the situation has changed due to what can be understood as the completion of the task which those of Miller's generation undertook. Churches have been established in most nations of the world and it is time for the Western missionary to put away the pith helmet and step back into a supporting role. West understands the role of the missionary today as one who shares resources with the Church worldwide.

"I count every overseas nation as part of the missionary emphasis," he says. "The problem is not answered by sending a lot of Americans but by asking what is going on over there and asking how can we help that process."

"There's always going to be a place for the kind of overseas missionary who will learn the culture and the language, bring resources and an ecumenical dimension," West says. "But they don't have to be very many."

The missionary today must operate on a deeper and more subtle basis, West says. The era of foreign missionaries crossing cultures to win a heathen world to Christ is over for the most part, except in some non-Christian cultures, according to West.

Some have understood this stance on missions in a negative light, longing for a return to the golden age of missions, the age of intense evangelism and new church development. However, missions, as West and many others at Princeton define it, has come to have a broader, deeper meaning than it did in William Miller's era.

Missions thought at Princeton today can be witnessed by the presence of international students who will return to their native countries and churches to be teachers and pastors. The cross-cultural missions program which sends students overseas to witness the church worldwide also serves as an example of the broader scope of missions at Princeton today. From Amnesty International meetings to the annual stewardship drive to the sem-

inary community's concern for the world hunger situation to the presence of overseas scholars lecturing in PTS classrooms, one can gain an understanding of what missions is at Princeton today.

Is this then Princeton's view of world missions today? Yes and no. For some the urgency of Princeton past to prepare students for overseas service is gone. For others, there is still a great deal of urgency for Christians to cross oceans and borders with the gospel.

Dr. Samuel H. Moffett, guest professor of ecumenics and missions, says of the thought that international missions is in less demand today since many third-world churches are growing up to take care of themselves, "Stephen Neill (missions historian) says that is the 'snake pit of ecclesiastical nationalism,' where everyone takes care of their own bailiwick. If we don't take care of our own, how will they take care of their own? Different

parts of the church need each other. There is so much still to be done."

Moffett, the Henry Winters Luce professor of ecumenics and missions, emeritus and former missionary to China and Korea, says he doesn't expect whole classes of students to volunteer for overseas missions but he does expect everyone to graduate with a concern and commitment to missions. "The typical M.Div. graduate, wherever he or she ends up in ministry must keep the whole world in mind. You have to watch for introspection. The temptation is to shut the world out and take care of your own problems. Having a global consciousness is the foundation of missions," he says.

A global consciousness of mission includes supporting those churches already established around the globe, as Princeton does through its educating of international students. But, a global consciousness, according to Moffett, also includes the task of taking the gospel to non-Christians. "There are still huge tasks to do," he says. "There are still great numbers of non-Christians and extreme levels of poverty. It's a full gospel we take but the basic need is spiritual. In my lexicon of priorities the eternal takes priority over the temporal, but if we are so obsessed with the eternal we are not interested in the temporal, we won't get very far with the eternal."

Dr. Charles Ryerson, associate professor of the history of religions and former missionary to India, teaches from the perspective that "to know one religion is to know none." Through the study of world religions, today's theological student can be better prepared for the global world at his or her doorstep.

"I truly believe a person in central New Jersey comes face to face with the world . . . there may be a Pakistani family down the street. You don't have to go overseas to have a cross-cultural experience," Ryerson says. "Overseas missions and domestic (ministry) is not so different as they used to be, everyone is a missionary. If (students) head to the parish ministry with an awareness of the world, that is a good thing. I'm not satisfied with the ecumenical awareness of students when they graduate. We need to be more aware of Christians in other parts of the world."

Ryerson does not believe the world is still calling for great numbers of people to commit themselves to the "complicated" task of overseas missions. He says that it is important to identify those who have not heard the gospel but the burden of reaching these people should not fall on White Americans only.

"It is a world Church. Domination by the West can do more harm than good. What the world is calling for is a smaller number of

1904-1905

Mission Prayer Cycle

Princeton Theological
Seminary

SUNDAY—10:10 A. M.
HODGE HALL PARLOR

Every member of the Seminary is earnestly requested to pray for these our representatives on the foreign field.

You are invited to be present at the regular prayer meeting held for this purpose every Sunday morning in Hodge Hall Parlor at 10:10. Whether present or not, will you remember these men in prayer, either alone in private or in groups?

Recent letters from our men on the field are read at our Sabbath morning meeting, and may be seen on application at 311 Hodge Hall.

Bretbren, pray for us.—I. Thes. 5:25

Student brochure

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Church urged toward a poetic lifestyle

By Mike Hays

What is a poet? An unhappy man who in his heart harbors a deep anguish, but whose lips are so fashioned that the moans and cries which pass over them are transformed into ravishing music.

—Soren Kierkegaard

We know that the whole creation has been groaning as in the pains of childbirth right up to the present time. Not only so, but we ourselves, who have the first fruits of the Spirit, groan inwardly as we wait eagerly for our adoption as sons, the redemption of our bodies.

—Paul

Eloi, Eloi, lama sabachthani?

—Jesus

We sit inside a cinema as participants in a well crafted work of art. Suddenly we emerge into a romantic moment. The sun, the breeze, the touch, the look fuses our hopes with a memory. A remembrance of an embrace, a suspended moment in time. But is it our memory? Have we experienced such a moment? A victim staggers triumphant before a sunrise and then dies. Our lungs tingle with one last harsh breath. We live and relive that moment. But whose sensation is it? Whose death? Upon what living memory are we parasites?

The sudden fury of Spring consumes my being and awakens in me a certain euphoria that eclipses the mundane style of my present existence. I am swept into an eternal moment that alters my perspective of the reality in which I pretend to reside. But what is the nature of that reality if certain climactic explosions can eclipse it with a joy or sorrow that makes the previous life a faint memory of apparent insignificance?

These moments, these bursts of feelings that catapult us to precarious heights of euphoria or plunge us into caustic whirlpools of despair, are poetic moments. They are instances when the eternal becomes present and the historic loses its temporality as the spirit introduces the body to spatialless existence. The otherness of the eternal is fused with the secrets of the self and there is an insight into the moment. They are the moments of existence, if strung together, which comprise the poetic lifestyle.

That I can refer to these moments with cliché or trite phrases regarding certain common feelings points to a shared metaphor, a communal memory from which we experience certain *universal* realities. The clichés developed because they aptly described a common experience of the collective mind. Yet they are moments, expressions of sensa-

tions, that we, as individuals desensitized by the fragmentation of dynamic eternity into static compartments of past, present and future, may have never personally experienced. And yet a work of art can cause us to experience a moment, a reality, that is not our own, that we recognize and welcome as both a memory and a hope come alive in the present. It is this collectivity which is the source of the poetic lifestyle.

To live poetically is to celebrate the moment. Ordinary existence endures the moment. looks to the future for pleasure, for the cessation of pain, or towards the inevitability of death. But the poetic life celebrates the moment by investing in the present to eternalize it, to deposit it into the reservoir of the collective memory by experiencing it fully. This experience does not recall the past with distant fondness of edenic remembrances. It causes the garden to blossom in the present. It offers the fruit of yesterdays not merely as sustenance for the aged, but as wine for the young. Neither does it escape the present situation by transporting the self into a new heaven. Rather, it brings the Hope of tomorrow into union with today. Death is both experienced and defeated in this continuous moment, by allowing the individual to share in the reality of those who have existed in and beyond that solitary historic occurrence. It is not a false triumphalism, nor a pseudo-pietistic facade raised against the harsh realities of life. The poetic lifestyle is a divestment from the debt of death by investing the moment, either joyous or sorrowful, with

a presence that eternalizes it, that makes it a moment in which the eternal presence of God can fuse with our centered presence in time. It is here where we meet God that we live poetically. It is not that we transcend the moment, rather the moment is transformed. The moment is no longer sacrificed to the idol of death, but celebrated as an instance of the eternal.

Therefore, since we are surrounded by such a great cloud of witnesses...

Hebrews 12:1

The perpetuity of the Christian memory results from the investment of individuals who take isolated moments and in those moments seek God. They refuse the contrived barriers of time and space and instead seek to be contemporaries with Christ. When we enter into those poetic moments, those moments which are composites of other's experiences, we not only experience Christ in contemporaneity with us, we also experience the Church, past, present and future, as a concurrent reality.

It is here, as we engage in the poetic lifestyle, that we participate in the vision of the Church. The depths of Christ's despair on the cross, which is the canto for the believer, is the content of that vision. The meter of those poetic verses can be heard in every anguished voice that screams out in pain, either physical, mental or spiritual. If that voice can enter into a duet with Christ, if it can celebrate the moment, in the same

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The Princeton Seminary community welcomed a delegation of the Russian Orthodox Church last month. The group of theological students and professors addressed the seminary community in the main lounge.

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dedicated people to enter into missions," he says.

Dr. Dan Thomas, vice-president for alumni/ae affairs, says that in recent history, there hasn't been an M.Div. graduate who has gone directly into overseas service through the Presbyterian Church (USA). But some graduates have served in churches in the states for a few years before gaining an appointment to the mission field. Currently 832 PTS alumni/ae, or about eight percent, are living beyond the borders of the United States, slightly more than the number living in California.

PTS president Dr. Thomas Gillespie calls the state of overseas missions in the Presbyterian Church (USA) a "tragedy. The problem with missions in the church is the denomination has by and large lost its nerve on missions. It keeps calling home missionaries instead of sending new ones out," he says.

Princeton has always been committed to missions, Gillespie says. The difference between today and the day of Samuel Miller, he believes, is that the church was more committed to missions then.

Gillespie is convinced that the task of world evangelization is not over. "I understand a part of that," he says in reference to the belief that national Christians should complete the task in their own nations. "But there are parts of the world where no one has ever gone with the gospel and parts (in their own countries) where locals won't go."

What Gillespie sees happening now in world missions is the disappearance of the Presbyterian missionary and the continuing presence of the fundamentalist missionary. "The Presbyterian missionary has always acted as a leavening agent among missionaries, but they are not there any more. People like Jimmy Swaggert and Jim Baker, they're going to continue to send people and we're sitting on our hands.

"The basic issue is Christology. When

Christology goes, everything goes," Gillespie believes. "When we're not convinced Jesus Christ makes a difference to life, we don't have anything to give. If people are willing to settle for less than a full Christological vision, they can do that. But they can also have a view which informs and empowers their ministry."

Moffett agrees: "Once we accept that each religion is good enough in itself, we lose the universal urgency which has always been a part of Christianity."

Princeton Seminary has since its beginning been deeply concerned with the mission of the Church worldwide. As that commitment has evolved and progressed through the years

Yesterday — from page 4

The first "Princeton Seminary Bulletin" records that the academic year ending 1907 was a "Missionary Year" on campus. By this time the YMCA was the center of mission interest among students. There was a sizable YMCA missionary library, various prayer and work meetings, speakers, and the continual correspondence. During that year for several months Rev. Chohachiro Kajiwara, professor of theology in North Japan College, and Rev. Samuel Moffett D.D. of Pyeng Yang, Korea stayed as guests of the seminary. The impact of these two men must have been remarkable, for the entire class committed itself to missions. Not all eventually sailed, but all were equally trained in the reformed tradition, and the missionary tradition.

In the 20th century the focus on mission has taken two forms. First, there has been continued instruction and fervor for students to go overseas and to the frontier and cities. But increasingly the seminary has been involved in training young church leaders now coming from the churches that were planted in the 19th century. In 1984 there were 814 PTS alumnae who were serving outside of

from the golden age of missions of last century and early part of this century to the broad social and ecumenical efforts of today, there is no question among those concerned with Princeton's involvement in world missions that this evolution has been essential to meet the needs of the Church and the world.

However, there is still a deep vein of concern that this new era of global consciousness not be rooted solely in ecumenical and social awareness. For there is still a concern at Princeton that the definition of missions include what has always been the urgent task of evangelism and new church development among those of the world who have not heard the good news of Christ.

the United States. Of these, 272 were in Asia and the Pacific, 97 in Africa, 54 in Latin America and 26 in the Caribbean (some have included the 698 in California). Every year a large percentage of the ThM and PhD candidates come from overseas.

Teaching in the field of mission during this century was J. Ross Stevenson, Samuel Zwemer, John A. Mackay, J. Christy Wilson, Richard Shaull and Samuel H. Moffett. Of these, it was John Mackay, president and first professor of Ecumenics who most shaped the mission emphasis as we know it today. Again, Mackay was fundamentally a reformed theologian, but with an ecumenical spirit. For 22 years Mackay taught a required first year course in ecumenics. This course provided a foundation for generations of students, placing the passion for mission in the broader theology of the Church Universal. This is a rich tradition which we have inherited. Whether the influence be from the students or the faculty, Princeton constantly strives to be what Mackay has termed, "Not the church of the balcony, but the church of the road."

Weir speaks out — from page 3

tinian self-determination was particularly polarizing. "This issue is more than the U.S. and Russia," stated Weir.

The moderator of the General Assembly also expressed concern about the strong pressure on Congress to support perceived Israeli national interests at the expense of other policy options in the Middle East. "There are a variety of opinions (on issues) within Israel which are not given to the American public," Weir said. The influence of this "well-organized Israeli lobby" has "prevented an impartial view on matters on the Middle East."

When asked why his captors chose to

release him as opposed to any of the other hostages Weir replied, "There was a live network of concern for me, especially in the Presbyterian Church. My captors were aware this network was in place and knew that this would create tension."

Weir commented on the ongoing tension in Christian-Jewish relations. "I think we need to look at Christian-Jewish relations and Christian-Moslem relations in the same light. There are a variety of issues taking place in all three faiths. For Christians, taking part in this ecumenical dialogue means trying to understand, appreciate, and honor other faiths without giving up what is essential to one's

own faith.

"One of the great tragedies of recent history in the Middle East is that two or three times we have had very serious offerings for negotiation (on the Palestinian issue)," Weir said. "We need to talk, however, on the basis of mutual respect. We must recognize Israel, but the Palestinians must also be recognized. We have a long way to go in a complicated situation. As Presbyterians, we have a great responsibility to familiarize ourselves with the outline of the issue."

A Time to Rejoice . . . yes, even now

By Peter Strong

It was 2:30 in the morning. All around me it was quiet. Friends and neighbors were fast asleep. The silence was deafening. There I sat, alone at my desk, in the midst of yet another all night vigil, attempting to get a paper done by 9:00 a.m. As usual, the paper was taking longer than I expected. The harder I worked, the quicker the time went by. At 6:30 a.m., I realized that I was not going to be able to finish this assignment on time and that I would have to turn it in late.

Needless to say, I felt defeated. All day long I walked around in a daze. I was tired and frustrated. I was not a very happy person.

I know that I am not alone in my feelings of discouragement. The pressures and demands of life at Princeton are not easy. Maybe your frustrations and disappointments are not school related. Your finances are low. Or non-existent. With Christmas approaching, you face the prospect of not being able to buy gifts for friends and loved ones. That hurts.

Or you might be experiencing difficulties in relationships. Your marriage is not working out. Petty issues have turned into major arguments. The joy of the honeymoon is a distant memory.

For many of us, these are hard times. We are weary and depressed. We feel like we are fighting a losing battle. So far, this Christmas season has been anything but festive.

Problems and frustrations are a part of life. Every day, we are confronted with various trials and tribulations. The Good News of the Gospel doesn't seem to apply to our

situation. How can we be joyful when our lives are falling apart?

I know of one person who really had it bad. He was thrown into prison on several occasions. Five times he was whipped with lashes, three times he was beaten with rods. Once he was stoned, three times he was shipwrecked. He spent a night and a day in the open sea. He constantly had to be on the move. Danger was always close by. He often had to go without sleep or food. Many times he suffered cold and nakedness. In addition to all this, he had to face the daily pressures of looking after the needs of others. (II Cor. 11:23-28)

The apostle Paul was no stranger to problems. He certainly had his share of hardships. I would think that this would have made him a cold and bitter person, but just the opposite was true. In Phil. 4:4, he writes, "Rejoice in the Lord always. I will say it again: Rejoice!"

How could Paul say this? Come on, Paul, get real. Don't you know how tough life is? Well, I guess you do, but I mean, rejoice always?

Paul had learned the secret of living with difficulties. He rejoiced in the midst of them. He knew that the key to living the joyful life was found in how one responds to problems.

It is not easy to be joyful always. Late papers and empty wallets have a way of taking the fun out of life. Sometimes we like being grumpy and miserable. Yet, Paul tells us to rejoice always.

For most of us, being joyful does not come naturally. How then, does a person get this joy? Real joy can only be known and experienced when a person is in a right relationship

with God. It is a gift of the Holy Spirit that can only be obtained through prayer.

How do we maintain this joy? There are several practical things you can do. The first is to take your eyes off of yourself and look to those around you. You are not the only one with problems. In what ways can you be a friend to someone near you? Through acts of kindness, we find healing for our souls.

Seek to be an encourager of others. Learn to see and say something positive to everyone you meet. We all need strokes. A timely word can do wonders for a person who is feeling down.

Through the empowerment of the Holy Spirit, take control of your life. Don't let someone or something ruin your day. Rejoice in the Lord always! Especially when things are not going your way.

At this time of the year we have much to be thankful for. We have much cause for celebration. Almost 2,000 years ago, God took on the flesh of a human being and lived for a while among us. Through the life, death, and resurrection of Jesus, we have been redeemed. We are now able to enter into the joy of God's presence.

To rejoice is to return to the source of our joy. It is grounded in our faith in God. It is secured by the indwelling presence of the Holy Spirit. As we prepare for Christmas, let us give our problems and worries over to God and receive from God the life transforming gift of joy in Christ. It is a gift freely given; may we all freely receive it.

Have a joyful and blessed Christmas!

The Road to Bethlehem

No snow did cover the earthen road,
nor asphalt lanes and yellow lines.
Husband and wife traveled alone
on donkey's back in ancient times.
No bus tours from modern cities
raced on by to find the King.
No war markers to stop and pity,
nor radios with carols to sing.
In the cold of evening dark
shone a star, not huge flood lights.
No restrooms in government parks,
no hotels to spend the night.
Out in deserts without road signs
mother carrying child to bare.
No community hospitals to find,
no taxis with running fares.
Desert storms pitted no windshields,
no restaurants to stop and eat.

Every stumble the mother did feel,
no air conditioning to relieve the heat.
On they rode throughout the day
into His town of birth they came.
Come from census and taxes to pay,
but found no resting place to lay.
So they traveled farther on
out of town they were led.
What they found was not a barn,
but a manger, more than a shed?
Down she slid from the donkey's side,
animals hushed and then they saw,
where the King would spend the first yule tide,
just outside went the shepherd's dog.
While manger's animals guarded the gate
of this most humble abode,
outside glorious kings did wait
carrying gifts of wealth untold.

But the King that just was born
did not come to wear velvet robes,
he has wrapped in swaddling clothes,
modeling the fashion of his home.
The kings did not know what presents
would honor so great a child.
Gold, myrrh and frankincense
laid before the humble and mild.
Glorious sang the choir of ages,
beautiful thought the kings so wise.
Child born to dumbfound the sages,
a distant light gleamed from his eyes.
In lowly animals abode
was born a King to free humans from sin.
Far beyond their asphalt roads
Christ was born in Bethlehem.

—Mike Hays



The First Presbyterian Church

255 HARDING ROAD • RED BANK, N.J. 07701 • (201) 747-1348

December 1, 1986

Dr. Samuel H. Moffett
31 Alexander Street
CN 821
Princeton, New Jersey 08542

Dear Dr. Moffett (Sam),

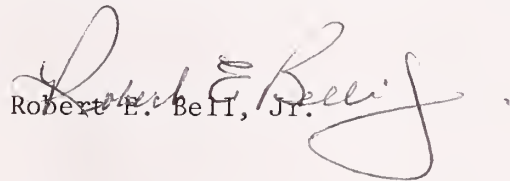
What a glorious worship service that was on Sunday, the 24th. When a 15-year-old leaves the early worship service and says to her mother, 'who has been in the adult Sunday School, "Mom, you've got to come in and hear that sermon!" — well, you get the general idea. We simply could not have asked for a better sermon on Missions, which is to say, a sermon on the love of Christians inspired and motivated by the love of Jesus Christ, than what we heard on that Sunday.

*"The Paralysis
of Fear"*

And what a delight to have your wife and mother-in-law worshipping with us. I truly regret not being able to share luncheon with you at the Fitches, in order to have shared more personal contact with you and your two gracious ladies, but we were occupied in church business elsewhere. And what a delight it was that the Parks family could share the worship and luncheon also.

Thank you again for the gracious way in which you presented Jesus Christ here.

Sincerely yours in Christ,


Robert E. Bell, Jr.

REB/l sb
enclosure - check

Dec. 1, '86



Moffett



Ward



Sanneh



Lara - Braud



Bosch



Chung



Webster

March 23-27: THE CHURCH AND WOMEN IN THE THIRD WORLD. Ms. Hyun Kyung Chung, doctoral candidate from Korea, Union Theological Seminary, New York, and Dr. John C. B. Webster, former Presbyterian missionary in India

March 30-April 3: EVANGELISM AND THE POOR. Rev. Vinay Samuel, Evangelical Fellowship of India, Bangalore.

April 6-10: POPULAR RELIGIOSITY: MISSION RESPONSES TO A GLOBAL CHALLENGE. Dr. Paul Hiebert, Fuller Seminary School of World Mission. Co-sponsored by Maryknoll Mission Institute (at OMSC).

April 20-24: URBAN MISSION—A BIBLICAL, HISTORICAL, AND BIOGRAPHICAL WORKSHOP. Dr. Raymond J. Bakke, Northern Baptist Seminary. Co-sponsored by Inter-Varsity Evangelism, Latin America Mission, Mission to the World, Southern Baptist FMB, Theological Students Fellowship, and World Vision, U.S.



Samuel



Hiebert



Bakke



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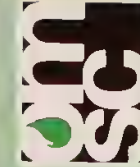
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or call, 609-823-6671



1986-87 Schedule of Courses

(Capitalized titles indicate an intensive seminar, which entails eight sessions with lecturer, all other courses entail four sessions. Registration/tuition fees are \$45 per person per week for intensive seminars, \$30 per week for all other courses.)

Sept. 30-Oct. 3: **The Bible in Mission and Mission in the Bible.** Dr. Eugene Nida, United Bible Societies.

Oct. 6-10: **THE MISSIONARY AS INNOVATOR: A CASE STUDY APPROACH TO PROBLEMS IN MISSION.** Dr. Alan Neely, Southeastern Baptist Seminary. Co-sponsored by Maryknoll Mission Institute at Maryknoll, New York.

Oct. 14-17: **Effective Communication with the Folks Back Home: A Writing Workshop for Missionaries.** Robert T. Coote, OMSC staff, former managing editor, *Eternity*.

Oct. 20-24: **DYNAMICS OF CHURCH EXPANSION: HISTORY'S LESSONS FOR TODAY'S MISSIONARIES.** Dr. Andrew Walls, University of Aberdeen, Scotland.

Oct. 27-30: **EVANGELICAL-ROMAN CATHOLIC DIALOGUE ON MISSION: WHAT'S AHEAD?** Sr. Joan Chatfield, M.M., Prof. Samuel Escobar, Dr. Kenneth Kantzer, and Rev. Thomas Stransky, Paulist Fathers. Co-sponsored by Princeton Seminary Center of Continuing Education, and Theological Students Fellowship, at Princeton.

Nov. 3-7: Reading Week: *Mission Between the Times*, C. Rene Padilla (Eerdmans, 1985).

Nov. 10-14: **WORLD EVANGELISM: BIBLICAL MANDATE AND PRESENT PRIORITIES.** Dr. Samuel Moffett, Princeton Theological Seminary.

Nov. 17-21: **EQUIPPING LEADERS IN EMERGING CHURCHES: BEYOND THE LIMITS OF SCHOONING.** Dr. Ted Ward, Trinity Evangelical Divinity School. Co-sponsored by Christian & Missionary Alliance, Christian Reformed World Missions, OMS International, and SIM International.

Jan. 5-9, 1987: **THAT THE WORLD MAY BELIEVE.** A comprehensive, month-long survey of the world Christian mission, co-sponsored with OMSC by the Theological Students Fellowship and 30 seminaries. If students can come for only one week, they may choose any week; academic credit may be offered by the student's own school. The first week's theme, **CRITICAL ISSUES IN MISSION**, presented by visiting lecturers from the seminaries and mission agencies.



Nida

Neely

Walls



Chatfield

Escobar

Kantzer

Stransky

Jan. 12-16: **THAT THE WORLD MAY BELIEVE: EMERGING CONTEXTS FOR MISSION.** Visiting lecturers from the seminaries and mission agencies.

Jan. 19-23: **AFRICAN CHRISTIANITY: ASSESSING THE PROBLEMS AND PROSPECTS.** Dr. Lamin Sanneh, Harvard University.

Jan. 26-30: **MISSION IN THE AMERICAS: AN INTER-AMERICAN PERSPECTIVE.** Prof. Jorge Lara-Braud, San Francisco Theological Seminary.

Feb. 9-11: **WHEN CHURCH AND STATE GO ABROAD: MISSION COMPROMISED?** Bruce Nichols, Council on Religion and International Affairs, Dr. Ian Hay, SIM International, Fr. Bryan Hehir, U.S. Catholic Conference, and Mr. Norman Barth, Lutheran World Relief. (Begins Monday afternoon, ends Wednesday afternoon; eight sessions.) Co-sponsored by the Council on Religion and International Affairs and Princeton Seminary Center of Continuing Education, at Princeton.

Feb. 23-27: Reading Week (book selection to be announced).

March 3-6: **Toward Century 21 in Mission.** Dr. Gerald H. Anderson, OMSC Director.

March 10-13: **Mission under Authoritarian Governments.** Dr. James M. Phillips, Associate Director, OMSC.

March 16-20: **THE GOSPEL IN AFRICAN ROBES: TOWARD THE AFRICANIZATION OF THE GOSPEL.** Dr. David Bosch, University of South Africa.

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May 5, 1987



Gerald H. Anderson

James M. Phillips

More than a score of subjects on the Christian world mission are dealt with each year at OMSC. Residents may earn Continuing Education Units (CEU), and the OMSC Certificate in Mission Studies. OMSC is a member of the Society for the Advancement of Continuing Education for Ministry, and has affiliate status in the Association of Theological Schools in the United States and Canada.

World Evangelism: Biblical Mandate and Present Priorities
Mr. Moffett (Princeton Seminary)

This seminar will focus on a search for the Biblical foundations of the Christian world mission, and for a credible interpretation of what "mission" means today for the church. It will include a brief historical survey of periods of advance and decline in global outreach, and an attempt to pinpoint some current priorities in mission.

COURSE SCHEDULE: The course starts on Monday at 2:30 p.m. with registration and orientation at 1:30. Thereafter the seminar meets both morning and afternoon (9:30-11:45 and 1:30-3:45). Early start on Friday (9-11:15). There is the possibility of an optional evening session. Each session consists of a 50 minute presentation, coffee break, and one-hour group discussion, questions and sharing. Worship for the entire OMSC community is scheduled for Tuesday and Thursday at 9 a.m. just prior to class.

RESOURCE PERSON: Dr. Samuel H. Moffett was born in Korea, studied at Wheaton, Princeton Seminary and Yale. He was a missionary in China during the last two years of the nationalist government and the first two years of the revolution. He then spent 26 years in Korea, mostly in Theological education. Since 1981 he has been the Henry W. Luce Professor of Ecumenics and Mission at Princeton Theological Seminary.

RECOMMENDED READING - Johannes Blauw, The Missionary Nature of the Church (McGraw-Hill, 1962), written for the World Council of Churches, and John R.W. Stott, Christian Mission in the Modern World (InterVarsity, 1975).

Course Outline

- I. The Significance of World Evangelism. Did missions die with the 19th century?
- II. The Meaning of "Mission". Is everything the church does "mission"?
- III. The Biblical Mandate. What about the Old Testament? Is "Great Commission" missions enough?
- IV. The Rhythms of Mission. Periods of advance and decline. The "great century".
- V. Missions Today. The good news and the bad.
- VI. Priorities: Partnership. The rise of the "third world" churches.
- VII. Priorities: Service. "Sent to serve", but how? The world's felt needs.
- VIII. Priorities: Evangelism. The Christ of the gospel, encounter with other faiths; and the unfinished task.

Bibliography

G.H. Anderson and T. Stransky, Mission Trends No. 1 (Eerdmans, Orbis, 1974)

David J. Bosch, Witness to the World (John Knox, 1980)

* Donald McGavran, The Bridges of God (Friendship Press, 1955)

Lesslie Newbigin, The Open Secret (Eerdmans, 1978)

*or Peter Wagner, Church Growth and the Whole Gospel: A Biblical Mandate (Harper, 1981)

Visit of Russian Seminarians (Moscow (Zagorsk) Seminary, Odessa)
To P.T.S. - EC II Center. To Mission & Ecumenics - Miffett
Nov. 25, 1986

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~~that unity~~ ^{that unity} the once again the
visible unity of the family of God, which is the gift of
Thy Spirit and which is our response in obedience
to our Lord Jesus Christ;

and we rejoice also in ~~the happy demonstrations~~ ^{this celebration}
of the ~~rich~~ diversity within that unity which is also
the gift of Thy Spirit, who works ^{in perfect freedom} when, where and how
He pleases -

Teach us ~~to~~ to learn from each other - ^{in better harmony than we sometimes} speak
the truth in love - and proclaiming together the good
display the ^{good news} ~~good news~~ which is the ~~good~~ ^{good news} ~~good~~ in a divided world.

In the name of Christ our Saviour, Amen.

Nov. 26, 1986

state

Days	Facilities	Hours
1		63
2*		63
2		65
2*		65
3*		66

by Rhonda Talley/Dana Moffatt

Libraries in four cities comparable in size to Wichita Falls have more materials to circulate, more staff members and more registered patrons using their resource centers than does the library here, a *Times* survey shows.

The survey of Texas libraries in Abilene, Midland, San Angelo and Waco shows Kemp Public Library has the least number of circulation materials, registered cardholders and staff members.

Data also singles out Wichita Falls' only public library as one of five reviewed that does not have any type of computerized cataloging or circulation system that administrators in other cities say are especially needed for operations with small staffs.

53,139 in Midland, 29,450 in San Angelo and 33,317 in Waco.

The Kemp library has a circulation of about 175,000 materials in comparison to 250,000 in Abilene, 187,686 in Midland, 561,367 in San Angelo and 299,948 in Waco. It also is the only library without at least one branch facility or bookmobile.

Texas library administrators agree key factors that help make a high quality library include acquiring an organized selection of circulative materials and hooking into state resource centers to share information.

But professionals also agree that money is the key to increasing materials, computerizing even part of a facility or joining other organizations.

leaders need to realize those dollars are well spent.

"Dollars spent on libraries are the best expenditures any government could make." (The library service) serves an incredibly high number of people, directly at low cost," she said.

And in hard times, the facility is needed even more, she said.

"Citizens use it as a resource for things they used to be able to afford themselves," she said. "Libraries will get you through times of no money better than money will get you through times of no libraries."

Wichita Falls' City Council last month approved funds to hire a consultant to review the city's library and advise officials on

See SURVEY, Page 2A

helps couples 'test' compatibility

te. es, even after the and distance and rriage, a person he or she has the Dr that the match or both people. uples who don't finger of fate to

point the way of their relationship can take matters into their own hands, with help from a test sometimes used in Wichita Falls counseling.

One practitioner who uses the test is James Cason, a licensed professional counselor and certified social worker, who ad-

ministers and evaluates a questionnaire called "The Abridged Love Attraction Inventory." The test scores couples in seven areas to find out how they work their relationship.

The areas are taken from the book *Between Man and Woman* written by Dr. Everett Shostrom

and Dr. James Kavanaugh. They also created the test, Cason said.

He encourages couples getting married for the first time to take the test, saying "it would certainly help get the marriage off to a good start."

The test also is used as a tool See TEST, Page 3A

Lecturer says main church role a spiritual one

By Rhonda Talley
Staff Writer

The primary role of the church is to prepare Christians for the next world rather than to focus on world economics and politics, said the 1986 Crawford Lecture Series guest lecturer.

Samuel Hugh Moffett will address the theme "signs of hope for missions in a troubled world" for the lecture series, sponsored by the First Presbyterian Church, 3601 Taft Blvd.

"Our primary role is not economics or politics. Our role is spiritual. When we forget that, we dig our own grave," said Moffett, the Henry Winters Luce Professor of Ecumenics and Missions at Princeton Theological Seminary.

Moffett will speak at 8:30 and 10:50 a.m. and 7:30 p.m. today at the church sanctuary and at 12:15 and 7:30 p.m. Monday in the church fellowship hall. Lunch, which costs \$3, will be served at 11:30 a.m. Monday.

"I believe that ultimately our message is concern about this world as preparation for the next

See LECTURER, Page 2A

Weather

WICHITA FALLS AND VICINITY: Forecast for today calls for cloudy skies with a 40 percent chance of thunderstorms. Highs should be in the low to mid-50s. Northerly winds should be 10-15 mph. The forecast for tonight and Monday calls for cloudy skies with a 30 percent chance of precipitation. Low temperatures tonight should be in the lower 40s. The high temperature for Monday should reach into the mid-50s. The extended forecast calls for the cooling trend to continue.

Temperature	1986	1985
Saturday	50	75
Maximum	78	80
Minimum	50	50

Index

Analysis.....7A	Obituaries.....4A
Business.....6-7F	Real Estate.....1C
Classified.....1-10C	Sports.....1-6D
Editorial.....6A	Texas.....8&9A
Energy.....8E	Texoma.....2B
Farm.....7B	Travel.....3F
Lifestyles.....1-7E	Weather.....4A

See story, Page 10A

Barometric pressure at 9 p.m. Saturday 30.04.

Precipitation .05
To Date: 1986, 27.78; 1986, 26.10.

Record temperatures this date: High 98 in 1979; low 35 in 1977.

	Sunrise	Sunset
Sunday	7:37 a.m.	7:04 p.m.
Monday	7:37 a.m.	7:03 p.m.

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Oct. 12, 1986

otiators near breakthrough

hem are civil rights for those who would d, special provisions tural growers, and a ban on deporting ilnigrants from El nd Nicaragua who — makers believe — political persecution home. f these and other may not survive the , and the language of y be changed. Chief egotiator Alan K. R-Wyo., said he's nake trades and deal

hard." It became clear the state and local reimbursement issue would be resolved when the leader of the House conferees, Judiciary Committee Chairman Peter W. Rodino Jr., said he has accepted a funding offer from President Reagan. The New Jersey Democrat said Reagan promised to make \$1 billion available each year for four years, and insisted his fellow House conferees accept the figure. None of them raised objections. The House immigration bill

would authorize a 100 percent, five-year reimbursement program for state and local governments, while the Senate bill would provide \$3 billion over a six-year period. "The 100 percent federal reimbursement is not acceptable to the (Reagan) administration," Simpson said. "There must be a cap." In contrast to the apparent agreement on the reimbursement, there were indications the House language on illegal immigrants from El Salvador and

Nicaragua might be struck in conference. The proposal would suspend deportation of illegal Salvadoran and Nicaraguan immigrants until nine months after the General Accounting Office, the non-partisan investigative arm of Congress, reported on conditions in their war-torn countries. The report is due in a year. Rep. Joe Moakley, D-Mass., author of the language, said neither country would be a "welcome wagon on wheels" for those sent back against their will.



AP Photo

S UP — A Chinese soldier shatters a bottle on his head his toughness during a military display exercise in China. The soldier sustained no visible injury.

thquake kills 400; cue effort continues

lieved buried in that building and an identical one nearby. He also

Lecturer asserts church's main role

From page one

world," he said. "I believe in the kingdom of God." Moffett is a graduate of Wheathon college, Princeton Theological Seminary and Yale University. He has worked extensively with Presbyterian churches in Connecticut. From 1947 to 1951, he served as a missionary to China. In 1951, he was arrested and expelled from Communist China. He was a missionary to Korea from 1955 to 1981. "If our primary concern becomes poverty, we become selfish. If our concern is to address politics, we become power-centered," Moffett said. Moffett declined comment on religious leaders who are seeking office but said he believes the church is at liberty to say who it believes to be the best candidate for office based on integrity and honesty. "He (candidate) should not be judged by church membership but by his integrity and character," Moffett said. "The church should be very careful how it gets involved in politics. It should be very careful

about claiming it's the only one who knows what side is the Christian side. We cannot always know," he said. Poverty and giving are important concerns of the church, but "we must remember that God loves the rich as much as he does the poor," Moffett said. "The poor need help more." There are five to 10 times as many Christians in China today as there were when he was a missionary there, Moffett said. Christians in Korea have grown from 2 percent of the population present when he was a boy there to 20 percent to 25 percent when he left in 1981, he said. And there are more than 16,500 new African Christians every year, he said. "These are signs of hope," he said. The economical failure of Communism especially in the Third World countries is the reason for the growth of Christianity, Moffett said. "I think it has failed economically although it has not failed politically," he said. "The Third World is concerned with the need to grow economically. Capitalism, for all of its faults, has produced a better standard of living."

Ajr 5, '86

8:30-10:00 a.m. Conference Room G
SESSION IX
"CHRISTIANITY IN THE FAR EAST"

Chair: Justice Anderson, Southwestern Baptist Theological Seminary

Papers: "Christianity in Korea" - Samuel H. Moffett, Princeton Theological Seminary
"Christianity in Japan" - James M. Phillips, Overseas Ministries Study Center (Ventnor, NJ)

Respondent: W. Richey Hogg, Perkins School of Theology, Southern Methodist University

8:30-10:00 a.m. Conference Rooms C-D
SESSION X

"POPULAR RELIGION IN MEXICO"

Chair: Kenneth K. Bailey, University of Texas at El Paso

Papers: "The Virgin of Guadalupe" - Ed Sylvest, Perkins School of Theology, Southern Methodist University
"Padre Martinez' Sermon on the Independence of Mexico" - Randi Jones Walker, First Congregational Church of Pasadena (CA)

Respondent: Daniel Sanchez, Southwestern Baptist Theological Seminary

10:00-10:30 a.m. Gold Room
Coffee Break

10:30-12:00 a.m. Conference Room G
SESSION XI

"THEORY AND PRACTICE OF MISSIONS"

Chair: Claude L. Howe, Jr., New Orleans Baptist Theological Seminary

Papers: "Ecclesiastical Cliometrics: Tracing Spiritual Movements by Measurable Footprints" - Ralph Winter, U. S. Center for World Mission (Pasadena, CA)
"Volkisch Thought and Christian Missions in Early Twentieth Century Germany" - Richard V. Pierard, Indiana State University

Respondent: William Pitts, Baylor University

10:30-12:00 a.m. Conference Rooms C-D
SESSION XII

"RELIGION IN TEXAS III"

Chair: Rosalie Beck, Baylor University

Papers: "Another Look at Religion in Texas, 1845-1900" - Linda Pritchard, University of Texas at San Antonio
"Religious Aspects of Populism" - Keith L. King, San Jacinto College (Houston, TX)

Respondent: Robert Monk, McMurry College (Abilene, TX)

Note: No smoking is permitted on the Seminary Campus.

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COMMITTEE ON PROGRAM, SPRING MEETING, Southwestern Baptist Theological Seminary, Ft. Worth, TX (April 3-5, 1986); Everett Ferguson (chair), Justice Anderson, William S. Babcock, Rosalie Beck, Richard Hughes.

COMMITTEE ON LOCAL ARRANGEMENTS, SPRING MEETING, Southwestern Baptist Theological Seminary, Ft. Worth, TX (April 3-5, 1986); William R. Estep (chair), David J. Fite, Nadia Lahutsky, Leon McBeth, William L. Pitts.

COMMITTEE ON PROGRAM, ANNUAL MEETING, Chicago, IL (December 27-30, 1986); Winton U. Solberg (chair), E. Brooks Holifield, Bernard McGinn, Albert J. Raboteau, Fredrica Harris Thompsett.

COMMITTEE ON PROGRAM, SPRING MEETING, McMaster Divinity College, Hamilton, Ontario, Canada (April 23-25, 1987); Paul R. Dekar (chair), Phyllis Airhart, Brain Clark.

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**PROGRAM
THEME**

CHRISTIANITY ON THE WORLD'S FRONTIERS

All sessions will be held in the Robert E. Naylor Student Center, except as noted.

THURSDAY, APRIL 3

3:00 p.m. Lobby

Registration

**4:00 p.m. A. Webb Roberts Library,
Room 214**

**Council Meeting
(Open to membership)**

**6:00 p.m. Red Room (A and B)
Banquet**

Chair: Everett Ferguson, Abilene Christian University

Welcome: Russell H. Dilday, President, Southwestern Baptist Theological Seminary

Musical Presentation: Consort Singers
Jack Coldiron, Director

Introduction of Speaker: W. R. Estep, Southwestern Baptist Theological Seminary

Address: "Christianity on the World's Frontiers", Penrose St. Amant, Guest Professor of Church History, Southwestern Baptist Theological Seminary.

**8:00-9:30 p.m. Conference Room G
SESSION I**

"CHRISTIANITY UNDER COMMUNISM"

Chair: Nadia Lahutsky, Texas Christian University

Papers: "Methodist Episcopal Church, South to the Russians in Manchuria, 1920-1927" — Dana L. Robert, Boston University
"Evangelicals in Eastern Europe" — Walter Sawatsky, Associated Mennonite Biblical Seminaries

Respondent: Denis Farkasfalvy, O.Cist., Cistercian Abbey, Our Lady of Dallas

**8:00-9:30 p.m. Conference Rooms C-D
SESSION II**

"RELIGION IN TEXAS I"

Chair: Norman Spellman, Southwestern University (Georgetown, TX)

Papers: "The First 'Texas Question': Protestant America Discovers Texas, 1820-1845" — Howard Miller, The University of Texas at Austin
"Bishop Odin and the Catholic Church in Texas, 1840-1861" — Patrick Foley, Texas Catholic Historical Society

Respondent: Manuel Urbina II, College of the Mainland (Texas City, TX)

FRIDAY, APRIL 4

8:00-8:30 a.m. Gold Room

Continental Breakfast

**8:30-10:00 a.m. Conference Room G
SESSION III**

"SYRIAN CHRISTIANITY"

Chair: LeMoine G. Lewis, Abilene Christian University

Papers: "The Church in Dura Europos" — L. Michael White, Oberlin College
"Nestorian Missionary Activity: 'The History of Mar Yaballaha'" — Thomas R. Hurst, St. Mary's Seminary and University (Baltimore, MD)

Respondent: Robert L. Simpson, Phillips University

**8:30-10:00 a.m. Conference Rooms C-D
SESSION IV**

"RELIGION IN TEXAS II"

Chair: B. J. Humble, Center for Restoration Studies, Abilene Christian University

Papers: "Women's Educational Mission to Mexican Americans: Selected Case Studies" — Lois A. Boyd, Trinity University (San Antonio, TX)
"Walter S. Scott, 'Friend of the Mexicans': Presbyterian Missionary Policies in Mexican-American Congregations in Texas" — Doug Brackenridge, Trinity University (San Antonio, TX)

Respondent: David L. Holmes, The College of William and Mary

**10:00-10:30 a.m. Gold Room
Coffee Break**

**10:00 a.m. Truett Auditorium,
Carroll Building
Seminary Chapel**

Robert A. Baker, "Z. N. Morrell, an Old Texan"

**10:30-12:00 a.m. Conference Room G
SESSION V**

"THE AMERICAN WEST"

Chair: Robert W. Henderson, University of Tulsa

Papers: "Miners, Merchants, and Missionaries" — Alice Cowan, Saint Paul School of Theology (Kansas City, MO)
"Sherlock Bristol and Western Congregationalism" — Dewey Wallace, The George Washington University

Respondent: Joel Sherer, Ph.D. candidate, University of Chicago

**10:30-12:00 a.m. Conference Rooms C-D
SESSION VI**

"THE CHRISTIANIZATION OF THE ROMAN EMPIRE"

Chair: Glenn Hilburn, Baylor University

Papers: "Spiritual Gifts in the Evangelization of the Roman Empire" — E. Glenn Hinson, Southern Baptist Theological Seminary

"Christianizing the Imagination" — William S. Babcock, Perkins School of Theology, Southern Methodist University

Respondent: Clyde L. Manschreck, Rice University

**1:30-3:00 p.m. Conference Room G
SESSION VII**

"CHRISTIAN-MUSLIM RELATIONS IN THE MIDDLE AGES"

Chair: Gerrit J. tenZythoff, Southwest Missouri State University

Papers: "Who Was the First Western Christian Missionary to the Muslims During the Middle Ages?" — A. H. Cutler, Institute of Medieval Mediterranean Spain (Los Angeles, CA)

"Mercedarians and Muslims: Pragmatic Cooperation Across the Medieval Spanish Frontier" — James W. Brodman, University of Central Arkansas

Respondent: Jeremy duQ. Adams, Southern Methodist University

**1:30-3:00 p.m. Conference Rooms C-D
SESSION VIII**

**"EVANGELICAL WORK IN AMERICA —
CONTINUING FRONTIERS"**

Chair: Henry W. Bowden, Rutgers University

Papers: "The Continuing French Connection: Potawatomi and Missionaries in the Early Nineteenth Century" — R. David Edmunds, Texas Christian University
"Refugees from Revolution: Spanish Carmelites and Mexican Immigrants in Oklahoma, 1914-1929" — Michael M. Smith, Oklahoma State University

Respondent: W. David Baird, Oklahoma State University

**3:30-7:30 p.m. Tour of the Amon Carter Museum of
Western Art and Exchange Avenue (the
old "Cow Town" of the western frontier).
Dinner at restaurant of your choice in Old
Fort Worth. (Bus transportation from and
to Seminary provided.)**

**8:00-9:30 p.m. Scarborough Chapel,
Carroll Building**

Showtime

"Old Fort Worth" and
"Challenges: The Restoration Movement in Texas"

**8:00-9:30 p.m. Fleming 111,
Carroll Building**

Showtime

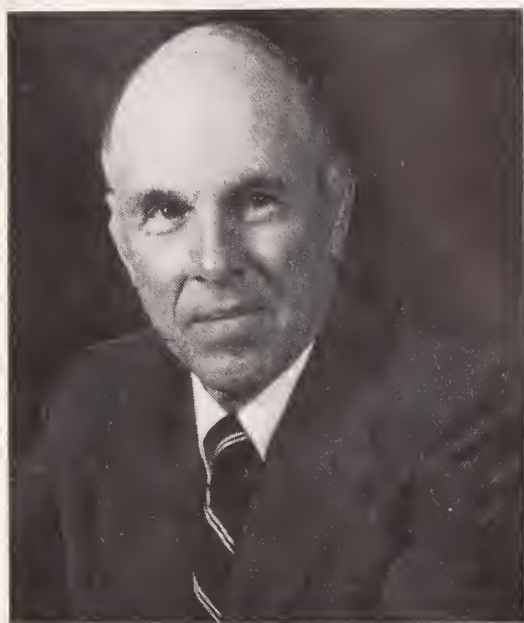
"And When They Shall Ask"
(History of the Russian Mennonites)

SATURDAY, APRIL 5

**8:00-8:30 a.m. Gold Room
Continental Breakfast**



1986 WOODS MISSIONARY IN RESIDENCE PREACHER



DR. SAMUEL H. MOFFETT

We are pleased to welcome Dr. Samuel H. Moffett, Professor of Ecumenics and Mission at Princeton Theological Seminary to the Presbyterian Church, Sewickley, as our 1986 Rebekah Campbell Woods Missionary-In-Residence.

Dr. Moffett is regarded in our denomination as one of the most knowledgeable persons on the mission of The Presbyterian Church in the Far East in general, and Korea in particular.

Born in Pyongyang, Korea, Dr. Moffett is the son of Dr. Samuel A. Moffett, a pioneer missionary to North Korea. He earned degrees at Wheaton College, Princeton Theological Seminary and Yale University. He also studied at the College of Chinese Studies in Peking, at Cambridge and Oxford Universities, and was a research fellow at the East Asia Institute.

Before his arrest and expulsion from Communist China in 1951, Dr. Moffett served on the faculty of Yenching University in Peking and Nanking Theological Seminary.

In 1955, Dr. Moffett returned to Korea and served in various educational centers including the Presbyterian Theological Seminary of Korea in Seoul, and the Asian Center for Theological Studies and Mission, where he has served as honorary President since 1974. Dr. Moffett has also received honors from the Republic of Korea and the U. S. Army Chaplain Corps. He is the author of six books as well as numerous book reviews and articles.

It is a distinct privilege to welcome Dr. Moffett and his gracious wife, Eileen, to Sewickley, as we re-affirm our commitment to the mission of Jesus Christ throughout the world.

Ann.
1986

**THE REBEKAH CAMPBELL WOODS
MISSIONARY IN RESIDENCE PROGRAM**



In memory of Rebekah Campbell Woods, the daughter of William Oliver Campbell and a former President of the Women's Missionary Society; and in conjunction with the Mission Committee's efforts to interpret mission to our church, we continue the tradition of the Woods Missionary In Residence Program.

During the spring season of each year, we invite a missionary speaker to spend a weekend in Sewickley, to meet with various committees of the church and to preach in the Sunday Morning Worship Services.

This Missionary In Residence Program has been made possible through a gracious gift from Rebekah Campbell Wood's family, and we pray that the cause of Christ and the meaning of mission will be furthered by this program today and in the years to come.



PRINCETON
THEOLOGICAL
SEMINARY

*

"Go Therefore ..." is a timely and very readable reminder of
 of the ^{remarkable} fruitful variety of roles played by American Presbyterians in what has
 been called "the greatest and most significant spiritual movement in the
 history of Christianity", the modern missionary movement. The book's twelve
 chapters of missionary biography range from Robert E. Speer to Pearl Buck
 and from Underwood of Korea and Morrison of the Congo to Narcissa Whitman
 of the Pacific Northwest. They illustrate the dynamic combination of
 forthright evangelism and compassionate social action which made mission
 a principal root of ecumenicity and which transformed Christianity from a
 western religious enclave into a world-wide and world changing presence
 with a still unfinished global task. Making history come alive through
 biography is ^{in this way is} ~~the splendid~~ a splendid ^{contribution} ~~contribution~~ to the celebration of
 the 150th anniversary of American Presbyterian missions.

Nov. 6, 1986

Dear Cary:

I hope this is about what you wanted for the back cover blurb.
 Needless to say you may edit, transpose or cut all you want. The quote
 ("the greatest and most significant...") is from John Mackay, one of
 the subjects in the book, but the quotation is probably not included in
 the chapter on Mackay.

Power to you. I'm glad a book like this is coming out.

Yours,

*

Go Therefore: 150 Years of Presbyterian Global Missions

Samuel Hugh Moffett, Henry W. Luce Professor of Ecumenics and Mission, 609-683-1268

31 Alexander Street, Princeton, NJ 08540

Nov. 6, '86



PRINCETON
THEOLOGICAL
SEMINARY

October 27, 1986

Mr. Joseph P. H. Black
Secretary, Presidential Search Committee
Whitworth College
Spokane, Washington 99251-0002

Dear Mr. Black:

PERSONAL AND CONFIDENTIAL

You and your committee, with its president Victor D. Pentz, have made me very happy with your kind and unexpected inquiry about possible candidacy for the position of 16th president of Whitworth College. I feel greatly honored, having known to my personal enrichment three who have given such distinguished leadership as presidents, not only to Whitworth but through Whitworth to the whole church - Robert Mounce, Edward Lindeman and Frank Warren.

But for a number of reasons I feel more comfortable not to submit my name for the position. I would rather suggest some others with greater ability and suitability than I for your consideration.

For one thing, you may not know that I am already 70, and despite a conspicuous example on the national level of effective leadership beyond that age, it seems to me that in my case 70 is a good age to begin to finish up work already well in process than to venture into untried paths with new demands and responsibilities.

I am already committed to teaching at Princeton until August 1987, and to an important writing project at the Center of Theological Inquiry here until August 1988. In 1989 I look forward to the possibility of making some contributions to teaching in various third world seminaries, particularly in Asia.

So please let me very reluctantly decline the honor that candidacy would in itself give me, regardless of the outcome, and instead accept my assurance that I will want to assist you in every way possible to find the right person for so important a position. Whitworth means a great deal to me and to our denomination and to the whole cause of Christian education.

I will be in touch with you further about possible candidates to consider.

Sincerely,

Samuel H. Moffett

SHM/mlf

Oct. 27, 86



October 2, 1986

Dr. Samuel Moffett
Princeton Theological Seminary
Cn 821
Princeton, New Jersey 08542-0803

PERSONAL AND CONFIDENTIAL

Dear Dr. Moffett:

The President of Whitworth College, Dr. Robert H. Mounce, will retire on August 31, 1987, after six years of distinguished leadership. Upon hearing of his intent, the Board of Trustees appointed a Presidential Search Committee which is charged with recommending a candidate to the board for election as the 16th president of the college.


Your name has been suggested to the committee as a person who possesses the skills and qualifications which match those which the committee has deemed essential. If you are interested in becoming an active candidate, please send us the following:

- * a formal letter of application or interest
- * an up-to-date resume with three references (references will not be contacted without prior permission)
- * a personal statement of Christian faith and experience (one page)
- * a preferred mailing address

Whitworth College, a Presbyterian-affiliated institution in the Reformed tradition, will celebrate its centennial in 1990. At present, nearly 1800 students are enrolled in all aspects of the liberal arts academic program. Enclosed you will find the president's position description, a statement of the mission and goals of the college, and a copy of the newly-published mini-viewbook.

The committee will contact you following a preliminary evaluation of your credentials. Unless otherwise directed, we will keep all information regarding your candidacy confidential. On behalf of the Search Committee and its chairperson, Victor D. Pentz, I would like to thank you for your interest and response.

Sincerely yours,


Joseph P. H. Black
Secretary, Presidential Search Committee

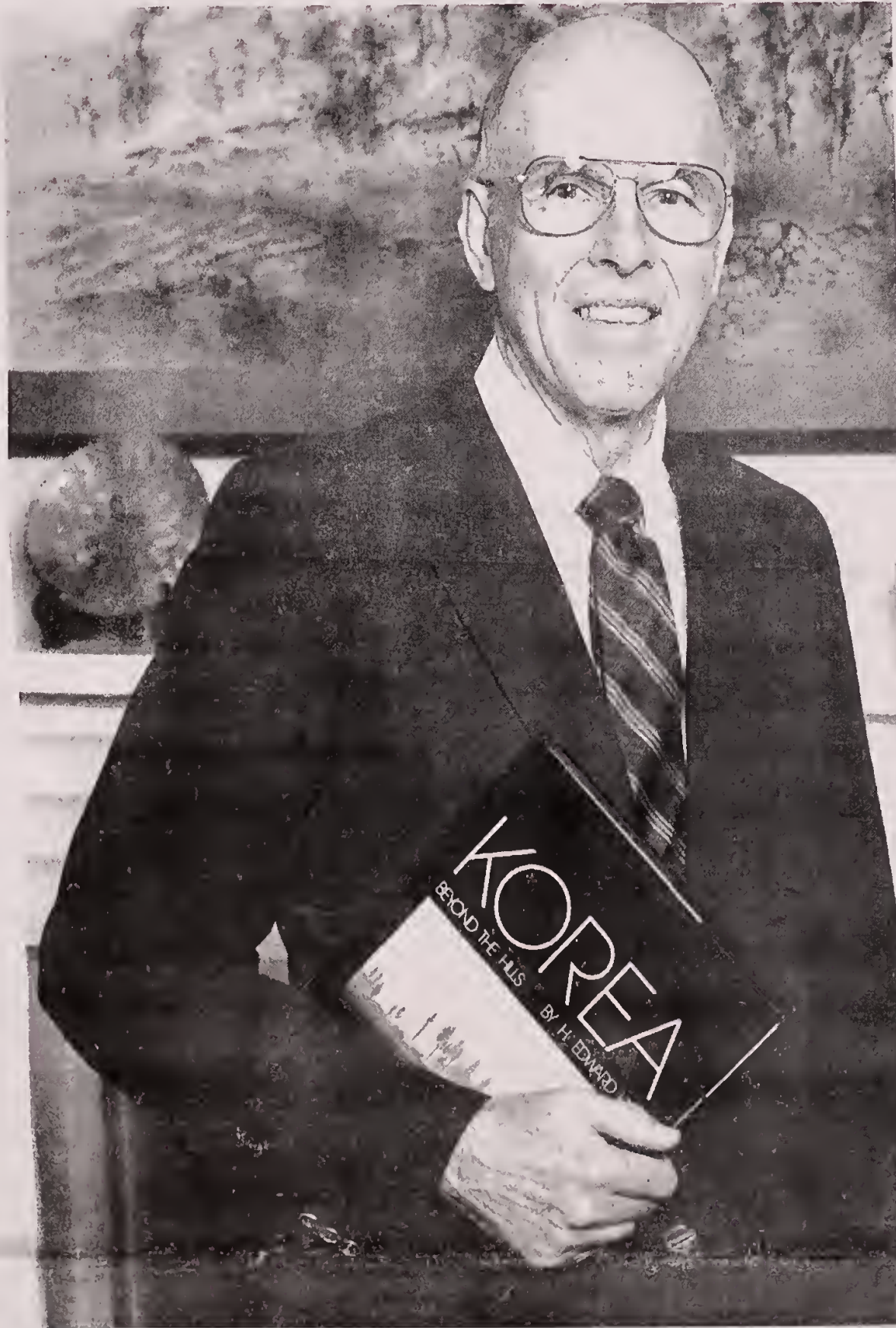
Features

The Princeton Packet

October 17, 1986

Section B

Engagements, Page 3E
Around Town, Page 5B
Obituaries, Page 7B



Staff Photo • Ken White

The Rev. Samuel Moffett, now a guest lecturer at Princeton Theological Seminary, has spent most of his 70 years in Korea.

His heart belongs to Korea

By Marjorie Snyder
Staff Writer

Many airplane trips later, Samuel Hugh Moffett's first visit to the United States on a boat is still fresh in his mind.

The year was 1922 when Samuel Austin and Lucia Fish Moffett took their two boys on a furlough, then permitted to missionaries once every seven years.

"The ship came sailing into the dock in San Francisco and my little brother looked out and said, 'Papa, look at all the foreigners!' " said the Rev. Moffett, laughing heartily at the memory. "All these white Americans, they were rare."

"We didn't know much about the rest of the world, because we thought that WAS the world," said the Rev. Moffett, referring to himself and his five-year-old brother, the first of five Moffett sons.

BORN AND RAISED in Pyongyang — a village in what is now considered North Korea — the Rev. Moffett has lived more than half of his 70 years outside the United States. The son of American missionaries in Korea spent most of his adult life spreading the Christian faith in Asia and has written several books on the subject.

Like his father before him — one of the first Protestant ministers in Korea — the Rev. Moffett is not afraid to stand up for his beliefs.

See **KOREA**, Page 2B

Bio Brief

AGE: 70

EDUCATION: Pyongyang Foreign School, Korea; Wheaton College, Wheaton Ill., A.B. in classics; Princeton Theological Seminary; Yale University, Ph.D. in religion and church history. Studied at the College of Chinese Studies, Peking and was a visiting scholar at Cambridge University.

BOOKS AUTHORED: "Wher'er the Sun," (1953); "The Christians of Korea," (1962); "Joy for an Anxious Age," (co-authored in 1966 with Eileen Moffett); "The Biblical Background of Evangelism," (1968); "Asia and Mission," (1976, written in Korean); "First Encounters: Korea 1880-1910," (1982, co-edited with P. Underwood and J. Sibley); plus articles and book reviews.

HOBBIES: Playing tennis, collecting Asian artwork and books.

Korea

Continued from Page 1B

Love of teaching brought him back to the Princeton Theological Seminary, where he is a guest lecturer this year. The well-dressed man wearing a navy blue blazer jacket and red tie appears more the part of Princeton theologian than Korean missionary.

But anyone who talks with him soon realizes that his heart belongs to Korea, the land where his father set up the first of 200 English-speaking schools and where some townspeople threw stones at him once for his efforts. Many years later, he himself would be imprisoned for trying to spread the word of Christianity in an Asian country.

However, a childhood spent learning right from wrong did not prevent the sons of missionaries from getting themselves into mischief every now and then.

GROWING UP IN North Korea, the two boys were "shocked" when they first saw the modern offerings of San Francisco. The Rev. Moffett still keeps a newspaper clipping from the "San Francisco Chronicle" which described how he and his brother ran away to the department store to play on the "moving stairs."

"We spent the whole morning riding up and down the escalator," said the

Rev. Moffett during a recent interview at his Alexander Street home.

Much to his father's embarrassment, the Chronicle headline touted, "Missionary Boys on an Escalator Jag," he said.

Similar to other little boys, he said, he was "more of a liability than a help" to his parents, sometimes fighting with the Korean boys.

Although proficient in the classics, his mother spent most of her missionary life raising five sons, three of whom became Presbyterian ministers and another, a physician who lived in Korea. A fifth son died in India.

The Rev. Moffett like his brothers devoted most of his life to the church, many times by teaching. He taught at the Princeton seminary during the mid-1950s when he met his second wife, Eileen Flower. His first wife died in 1955.

YEARNING TO RETURN to missionary work, the Rev. Moffett "went home to Korea" in 1956, three years after the Korean War ended. He married Eileen in Korea, the same place where his parents were wedded.

Yet the quiet Korea he left as a young man of 18, differed greatly from the "basket case" he found after the war. The country was split in half — Communists to the north and the

Korean Republic in the south.

About 70 percent of Seoul, the capital of South Korea, was "completely clobbered" from the war, in which 5 million people died, he said.

For the next 26 years, the Moffetts spread the Christian faith to a population more accustomed to hearing the merits of Buddhism, Confucianism or Shamanism.

Koreans embraced Christianity, the Rev. Moffett surmises, because many pioneers of Korea's independence from Japan in the early 20th century were Christians.

The Rev. Moffett also attributed the change of religious preference to Korean temperament and good missionary methods.

"Koreans are a very religious people and they weren't satisfied with their old religions," said the Rev. Moffett, who speaks in slow and careful tones like a teacher giving a lesson. "They took very readily to what seemed a very liberating, strengthening faith."

Confucianism provided for good education and moral attitudes, but was "miserable in the way it treated women," he says, while Buddhism was "very misty in its attitude toward this world."

A religion based upon mysticism, Shamanism was "so superstitious — it just didn't fit the modern world," he said.

But Christianity combined the best of the past, the practical realism of the present and hope for the future, in the Rev. Moffett's opinion.

THE NUMBER OF Christians "exploded" from 100 Protestants in 1890 — when his father came to Korea — to more than 25 percent of the Korean population today, according to the minister. Seoul now boasts the largest Presbyterian congregation in the world — 60,000 members, he said.

"Even while they were being unjustly oppressed, they still had that hope for the future," said the Rev. Moffett, who holds a doctorate in religion and church history from Yale University.

Yet the work of Christian missionaries like the Moffetts was not always permitted by the government.

When the Communists stormed China nearly 40 years ago, the Princeton missionary was captured as an "enemy" of the new government.

"I was taken by the Communists in '48," said the Rev. Moffett, then a teacher at Yenching University in Peking. "(China) was falling fast to the Communists."

FOR THE NEXT two-and-a-half years, life was "up and down," depending upon the wishes of the Communist government, he recalled.

"Sometimes I was allowed to teach, sometimes I wasn't," said the Rev. Moffett, who serves as guest professor of Ecumenics and Mission at the Princeton Theological Seminary for the 1986-87 academic year.

Despite a strong kinship with Asia, the Rev. Moffett found himself "on the wrong side of the lines" in 1950 while teaching at Nanking Theological Seminary. As a way of getting missionaries out of the country, the government came up with certain charges.

Mission treasurer at the time, the Presbyterian minister said he was glad to be convicted of "embezzlement" rather than spying or immorality — a charge which he joked, "would have been a little hard to explain to the church back home."

After spending three or four days in a bare room at the police department, he was sentenced to "immediate deportation as an enemy of the Chinese."

The news could not have been better. "You know you're going to be found guilty. What you're wondering is, what will the sentence be," he said.

Undaunted by what some would consider a dangerous experience, the Rev. Moffett happily returned to Korea, where he lived for 26 years.

WHEN HE RETURNED to Princeton in 1981, he found that the "very sleepy little town" had grown, especially along Route 1.

"When I left, Princeton seminary was a school for young gentlemen training for the ministry. We even had maid service," the Rev. Moffett said. These days, nearly one-third of seminary students are women, he noted.



Staff Photo • Ken White

Photographs of his days in Korea fill the Rev. Moffett with happy memories.

Although retired from the seminary, he will teach one more year in the seminary's church history department. After he completes yet another book on Christianity in Korea, he hopes to return to Asia.

"It's no sacrifice for me to go there. I like it there," he said. "It's a mixture of love for Asia and a sense of Christian responsibility."

Numerous Korean and Japanese wall hangings and sculptures placed throughout the house reflect his love for Asian culture. A paper screen brushed with red ink characters con-

sumes half of one livingroom wall; a large painting of his hometown hangs in the hallway.

"I miss the enthusiasm that people feel about the Christian faith. In America, it's sort of the thing to do, not quite the enthusiasm," said the Rev. Moffett.

In contrast, Korea is "a small, poor Asiatic country suddenly growing in so many different ways," he said, noting that the 1988 Olympics will be hosted in Seoul. "They're proud of what they've done and I'm proud of them."

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